

To the Reader.

galowes of Tyburne, even so the
(vnles herepent in time) for his spi-
ritual horedom, and al other impe-
nytent cruell persons. vnbeleuers,
curfed folke, men murtherers, hore
mongers, baudes, forceters, idolas-
ters, and liers shal be hanged on the
fyerie galowes of heil, and be boy-
led euerlastynglye in the lake burn-
yng with fire & brimstone, which
is the seconde deathe: Apocal. xxi.

The spirite of Christ defende
the from the participaciō
of that spirite of blas-
phemy, & send the
hantely well
to fare.

¶ God saue the queene,

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Cyprianus Thascius Caecilius
bp. of Carthage

Certein vvorkes of
blessed Cipriane the martyr, which
was Bishhop of Cartage in Affrica,
the tytles and summe wherof thou
shalt fynde in the beginning of euery
worke: all faithfully and truly
translated out of Laten into
Englyshe, by John Sco-
ry the late B. of
Chichester.

1. Thessa. 5.

Despise not prophesyng. Exa-
men al thinges, and kepe
that which is good.

Anno. 1556.

Vnto the christian and godly reader.

I haue for thy sake deare brother translated these
thou workes of blessed Cipriane a true bishop
and faythfull pastor which gaue his life for the
flocke, wherunto I haue added nothing of myne
owne to the intent that no man (except he wil ther-
by betray his owne malicious ignorance) should
haue any manner of cause either to condemne these
workes, which haue ben alwayes honourably es-
teemed in Christs church almost, xiiij. hundred ye-
res, nor yet to moleste and trouble thee for reading
and heaping the same, which haue ben so long ty-
me and yet are kept and redde in the laten tonge
vniuersally of all sortes of men thorough out chri-
stendome. I beseeche the therefore to reade them al-
so ouer diligently, and thou shalt perceyue (I doubt
nothing) the spirite of Christ speaking by this bless-
ed martir to thy great consolation and comforte
in these troublesome and dangerous dayes of the
last ende of the worlde. For the tyme wherein this
holy martir lyued was (as touching troubles and
persecution for the truth) lyke vnto the state of
this tyme: they maye therefore seme to haue ben
first written but yester daye: notwithstan-
ding they were in dede written almost
xiiij. hundred yeres past as I haue
sayd. Fare thou well in the
Lorde gentle brother, and
praye that thou mayst
perseuer and conti-
nue in the truth
stedfastly vnto
the ende.

A sermon of blessed

Cypriane touching mortalitie, exhorting mē to the loue of forsaking this lyfe: and shewing that notwithstanding the iuste and vniuste dyē wpyth out difference, yet no man ought to thynke, that the good & euell come bothe to one destructiō: forasmuche as the iuste are called hence to refreshing, and thoniuste are caught awaye vnto punishment.

Althoughe ther be many of you most dearly beloued brethē, which haue a soude mynde, a stedfast fayth, and a deuoute soule, which is not meued at this great mortalitie, but as a strong and stable rocke dothe rather bzeak the troublesem assautes, the violent and raging wafes of this worlde, it selfe beyng neither broken nor ouercome with temtacions, but only tried: Neuertheles because I perceiue that ther are certayne among y

A 2 people

*The causes of incō
fancy and
departing
from true
religion,*

people, which epyther thoro the weak
nes of mynde, or litelnes of farthe, or
swetenes of woꝝdly lyfe, or tēdernelle
of kynde, or (which is worse) thoro the
thignoraunce of the truthe, stande not
stedfastly, nor do put furth the heaue
ly and the inuincible strenght of their
harte, this thing ought neither to be
dissembled nor to be kept in silēce, but
that we (to the vttermoſt of our po
wer) should with full force, and woꝝ
des taken of the holy scripture, sup
presse and kepe downe y^e towardnes,
of the deintie mynde, & that he which
is now begonne to be the mā of God
and of Christ, myght also be counted
worthy of Christ. For he that is a soul
dior to God most dearly beloued bre
thren, and beyng put in the celeſſiall
tentēs do now hope for heauenlye re
wardes, ought to knowe him selfe: so
that we should in no wise either feare,
or ſtaye for the ſtoꝝmes and whirle
wyndes of the woꝝlde: forasmuche as
the Lorde hathe tolde aforehande that
these should come, instructing and tea
ching with therhoꝝtacion of his forſea
ing voice, and preparing & strenght
nyng the people of his churche, to all
maner of suffering of thyges to come,
hath

hath aforehande shewed and taught,
 that warres, and hongers, and earth
 quakes, & pestilences should spring by
 & arise euey where. And that no so- *Mat. 24*
 dayne and newe feare of hurtful thin-
 ges should violently shake vs, he hath
 befoze hande warned that aduersities
 and troubles shall growe by thic- *The last*
 ker and thicker, moze and moze in *tymes of*
 the last tymes. They do nowe happen *trouble.*
 loo, that were aforehande tolde: and
 forasmuche as þ things do now hap-
 pen which were tolde aforehande, all
 thinges that are promised, shal also fo-
 lowe after, by the promise of the Lord
 hymselfe, which sayeth: but whan ye
 shall see these thinges come to passe,
 knowe ye that the kingdome of God *Lue. 21.*
 is at hande. The kingdome of God
 dearely beloued brethren beginneth to
 be at hande: the worlde passing away,
 the reward of lyfe, and loye of eternal
 healthe, and the continuall gladnesse
 and possession of paradise lately losse
 are euē now come: Euē now do heauē
 ly thinges succede earthy, great thin-
 ges lytell, and euerlasting transitory
 and fading away. What place is here
 left for trouble and carefulness: Who
 amōg these thinges cā be fearful and
 sorrowful

who feare
death,

Abac. 2.

Luce. 2.

Therowe
faith god
des com=
maundes
mentes are
observed.

sorrowful, except he wante both faith & hope? It is his pt to fear death, which w^{ill} not go to Christ: it is his part to refuse to go to Christ, which beleueth not y^e he shal begin to reigne w^{ith} Christ. For it is written that the rightf^{ull} mā lyueth by faythe. yf thou be rightf^{ull} and lyuest thowow faythe, yf thou be leuest truly in God, why doest thou not embrace and reioyce of this, that thou shalt be with Christ, & be by the Lordes promise in safetie, inasmuche as thou art called to Christ, and deliuered frō the deuell: To be shorte that iuste man Symeon that was a rightf^{ull} man in dede, which thowow a perfecte faith obserued goddes comaundes, whā he had receyued answer of God, that he should not dye before he had sen Christ: And whan the babe Christ w^{ith} his mother was come into y^e Temple, he knewe thowowe the sp^{irit}e, that Christ of whome he was tolde before was now borne: whome after that he had sene, he knewe that he should shortly dye. He therefore being gladde of deathe that was now at hand, and fearing nothing his calling hence that was hardby, toke the childe in his handes, and praisid God and cried out, saying: O Lord now

let thy seruauunt departe in peace ac-
cording to thy worde: For myne eyes
haue sene thy sauyng healthe. In
which wordes he proueth and testify-
eth, that than the seruauentes of God
haue peace, and that than they haue
free and quiet rest, whan we beyng
drawen out of the boistous tempestes
of this worlde, attayne the haven
of eternall reste and sattetie: whā this
deathe beyng reioued, we come to
immortalitie. For this is our pea-
ce, this is the reste that a man maye
truste to, this is the stable, the sure,
and perpetuall sattetie. Furthermoze
in the worlde what is ther elles, but a
dayly fyght against the deuell: Howe
hard, daungerous, and continuall, is
this fyght against his dartes and ar-
rowes: We must fyght against coue-
tousnes, against vncleennes, against
wraethe, against ambicion, against car-
nall vices: our wraastlyng with the flic-
kering intisementes of the worlde is
laborious, continuall, and paynfull.
The mynde of man beyng besieged &
compassed in on euery syde with the
assaultes of the deuell, dothe hardly re-
siste any temptation. of couetousnes
be thzowen downe, luste ryleth vp.

*when and
wheare we
maye trust
to haue
sure rest*

*we haue
here a con-
tynuall
battaile
against
vices.*

yf lust be suppressed, ambition foloweth,
 yf ambition be despised, wraethe dothe
 bere, pride is puffed vp, dyconknesse
 calleth in, enuye breaketh concord,
 zeale cutteth of frendship. Thou arte
 compelled to curse, which goddes lawe
 forbiddeth: thou art constrained to
 sweare, which is vnlawful. So many
 persecutiōs dothe the mynde dayly
 suffer, with so many daungers is the
 harte dayly vexed, and dothe it de-
 lyte vs to stande here long among the
 deuilles swerdes: whan we ought ra-
 ther to desire and wishe by the meanes
 of a swift deathe, to make hast to
 Christ: According as he instructed vs
 sayeng: verely verely I saie vnto you,
 ye shall wepe and lament, but h world
 shall reioyce: you shall be sorrowful, but
 your sorrowe shall be turned in to ioye.
 Who maketh not hast to com vnto
 myrthe: Who desireth not to be wout
 sorrowe: but whan our heuynes shall
 be turned in to ioye, the Lord him self
 declareth, sayeng: I wil se you againe,
 and your harte shall reioice, and your
 ioye shall no mā take from you. For
 asmuche than as the sight of Christ is
 our ioie, neither can we haue any ioie,
 but whan we haue seen Christ: What
 blindenes

Ioan. 18.
 Fro hence
 we go to
 mirth &
 ioye.

blindnesse or rather madnes of mynde
 is this, to loue þ troubles and paines
 and teares of the worlde, and not to
 make haste to that ioye, that cā neuer
 be taken from vs: This thing happeneth
 dearely beloued brethren, by cause
 faythe is wanting, because no mā be-
 leueth the thinges to come, which God
 (that is true) hath promised; whose
 worde vnto them that beleue is eter-
 lasting, and stable. yf a sage man and
 worthy prayse dyd promise thee any
 thyng, thou woldest verely beleue his
 promyse, neither woldest thou thynke
 to be deceyued and begyled of him, of
 whom thou art perswaded, that he wil
 abyde by his wordes and dedes: but
 nowe God speaketh vnto thee, & doest
 thou vnfaithfull man wauer with an
 vnbeleuyng mynde: God doeth promise
 vnto the departing this worlde im-
 mortalitie and eternal lyfe, and doest
 thou doubt? This is euen to be ve-
 terly ignorāt of God, this is thorow-
 the sinne of vnbeleauing toffende Christ
 the maistre of beleauing people: This
 is to be in the church and in the house
 of faith, & to be witout faith: Howe
 profitable a thing it is to departe out
 of this worlde, Christ him selfe the
 A 5 maister

whi we
 loue this
 liffe so
 moche,

Howe pro-
 fitable a
 thing y^e is
 to departe
 out of
 this worlde

Iohn. 14.

Phi. 1.

maistre of our saluacion and profit
sheweth, which whā his disciples war
sorrowful bicause he said that he should
now departe from them, spake vnto
them sayeng: yf you loued me, ye wold
reioyce, bicause I go to the father:
Wherby he dothe teache and declare,
that we ought rather to reioyce than
to be sorrowfull, whan they whome
we dearly loue departe this worlde.
Of the which thing the blessed apostle
Paule being mindeful, writeth in his
epistle and saith: Christ is lifte vnto
me, and deache auantage: He reckened
it the chiefeest gaine to be now no more
tyed with the snares of the worlde, to
be now no more in daunger of any
synnes and vices of the fleshe, to be
ridde of vering troubles, and deliuered
from the venemouse talwes of the de-
uell, and to go furthe at the calling of
Christ vnto the ioye of eternal salua-
cion. But som ar troubled, bicause the
disease of this sickenes do indifferēt-
ly come vpon our men, aswell as vpon
the heathen: as though the christean
had beleaued to this ende, y he might
bothe be fre from y fealing of euell,
& inioye y pleasures of the worlde, &
not rather suffering here al maner of
aduer-

aduersitie be reserved and kept vnto
 the ioye to come. Some men ar trou-
 bled bicause this mortalitie & death *Trobles,*
 is common to vs also with other. But *sicknesse,*
 what thing in this worlde haue not *& death*
 we common with other, so long as *ar comon*
 yet (according to the ordinaunce of our *to all men*
 first birthe) this comon fleshe remay-
 neth: So long as we abide here in the
 worlde, in the equalite of fleshe we ar
 ioyned together with mankinde, but
 in the spirite we ar seperated. Therfor
 vntil this corruptible maye put on in-
 corruption, and this mortal maye re-
 ceauie immortallitie, & the spirite bying
 vs vnto God the father, we haue our
 parte in all maner of incommodities
 and displeasures of the fleshe common
 vnto mankinde. Thus whā y grounde
 is barre thowwe an vnfruteful blatt,
 hunger spareth no man. Thus whan
 any city is possessed thowwe the inrode
 of the nemy, captiuite wasteth all in-
 together: And whan the stony rocks
 burst y shipe in peces, y shipwracke is
 comon to al y saile in y shipe wout ex-
 ceptio. And the payne of thies, & y ra-
 ging agiues, & the discaise of al partes
 of the body ar common to vs with o-
 thers, so long as we cary about this
 common

1. Cor. 15.

**The true
christian
hath most
trouble in
this world**

Eccle. 2.

Job. 1.

common flethe in the worlde. yea rather
yf the christian man knewe vnder
what condicion and what lawe he
beleued, he should knowe that he must
be troubled in this worlde aboue other,
which aboue other must wrestle with
thassautes of the deuel. The scripture
teacheth and warneth vs afozhande,
sayeng: My sonne whan thou becom-
mest goddes seruaunt, stande in right-
fulnesse and feare, and prepare thy
soule to temptation. And agayne: En-
dure in sorowe and in feare, & thozow
hüblenes haue thou pacience, for both
golde and siluer are tryed by the fyre.
Job after the losse of his goodes, after
the death of his childzen, being thus
greuously afflicted bothe with wound-
des, and with vermine, was not ouer-
come, but tried: which in the selfe gre-
fes and sorowes that he suffered, did
declare the pacience of a godly minde,
sayeng: Naked came I out of my mo-
thers wombe, naked also shal I go vn-
der thearthe, the Lorde gaue, and the
Lorde hath taken awaye: as it plea-
sed the Lorde, euen so hath it happe-
ned, The Lordes name be blessed. And
whan his wyfe wolde haue enforced
him, that he being thozowe great so-
rowe

rowe impatient, should with a com-
plaining and malicious voice haue
spoken somthing against God, he an-
swered her and sayd: Thou hast spokē
as one of the folishe womē. For yf we Job. 2.
haue receyued prosperitie at the Loz-
des hāde, why should we not suffer ad-
uersitie? In all these thinges that hap-
pened vnto Job, he synned nothing
with his lippes in the presence of the
Lorde. Therfore the Lord beareth him
witnesse, sayng: hast thou marked my
seruaūt Job, ther is not one lyke him
vpon the earth, a man without faute, a
true worshipper of God. Tobias also Tob. 1.
after his noble workes, after the ma-
nifold and glorious commendacions
of his mercie, did suffre the blindnes
of eyes, and he fearing and prayeing
God in aduersitie, grewe vp to prayse
by the selfe plague of his body: whome
his owne wyfe also assayed to corrupt
sayng: Where are thy rightfulnesses
become: loo what thou suffrest. But he
being stedfast and stable in the feare
of God, and armed with a godly faith
to suffre all maner of passions, gaue
no place in his sorowe, to the tempta-
cion of his weake wyfe, but did tho-
the greater patience procure the sur-
ther

ther fauoure of God : whom after-
wardes the angel Raphael praised &
said: yt is an henoꝛable thing to de-
clare and praise the workes of God :
For whan thou and thy daughter in
lawe Sara did praie, I offred vp the
remembraunce of your praier , in the
presence of the gloꝛy of God : and
whan thou didist simply burpe the
deade, and bicause thou delayedst not
to arise and to leaue thine owne dy-
nar , and wentst furthe and didest bu-
rye the deade, I am sent to trie thee.
And againe he saileth : I am sent to
heale the, & thy daughter in lawe Sa-
ra: For I am Raphael one of the. vii.
holy angels , which doo stande and
haue our conuersacion befoze the glo-
ry of God. This sufferance the iustmē
haue alwaies had, this discipline tha-
postles according to ꝑ Loꝛdes oꝛdina-
re kept: not to murmur in aduersitie,
but patiently and māfully to receaue
what so euer do happē in this woꝛlde.
Wheras the Iuishe people hathe in
this pointe alwaies offended, bicause
they did often murmur against God,
as the Loꝛd God doeth witnesse in the
boke of nombꝛes saieng : let thē cease
to murmur against me, & thei shal not
dye

Tobi. 12.

Num. 20.

eye. Wee maye not most deare bre-
thren grudge in aduersites, but quiet-
ly and strongly suffer what so euer shal
happen, seing it is wrytten: that a tro-
bled spirite is a sacrifice to God, and
that God despiseth not a contrite and
an humble hart. In the Deuteronomy
also the holy goost doeth warne vs by
Moses, and saicth: The Lord thy God
shall bere the, and shall throwe hun-
ger vpon the, and thine hart shall be
knowe, whether thou wilt truly kepe
his commaundementes or not. And a-
gaine he saicth: The Lord your God
doeth tempte you, & he maie knowe,
whether you loue & Lord your God w-
al your harte, & w- al your soule. Thus
did Abrahā please God: & & he might
so do, he neither feared to forgo his
sonne nor refused to kill him. Thou &
canst not be content, to forgo thy sone
by the lawe and lotte of mortalitie &
death, what woldest thou do, if thou
war commaunded to kill thy sone? The
feare of God & faith ought to make
the redye to al thiges. Be it that thou
hast lost thy goodes, be it that the par-
tes of thy body ar continually and gre-
uously bered with deadly diseases, be
it that thy wiffe, thy children & deare
frendes

Psal. 50.

Deu. 8.

Gen. 22.

friendes ar most dolesully and heaue-
ly pluct from the by deathe, lette not
these thinges be stumbling blockes
vnto the, but batailles: neither let the
weaken oz ouerthrowe the faith of a
christian, but let them rather declare
strenght in the wrastring: For as mu-
che as all suffering of these present
euellies ought to be dispised in hope of
the good thinges to come. Except ther
shall first be a battayle, ther can be no
victory, but whan a man in the toy-
ning of the battaile getteth the victo-
ry, than is ther a crowne also geuen
to them that ouercom: For in a tem-
pest the gouernour of a shipe is kno-
en, & a soldeiar is tried in the battaile.
The bragge is but wanton, whā ther
is no daunger: The conflicte and fight
in aduersite is the triall of the truthe.
The tre that is depely roted is not mo-
ued with the blustering windes: and
a shippe that hath strong ribbes wel
toynd, is beaten of the waues and re-
ceaued no leake, and whā the cozne is
thressed on to barne floze, the good &
weighth cozne regardeth not the win-
des; but the light chaffe ar blown
quite alwaie. Euē thus thapostle Paule
after shipwacke, after scozges, after
many

many & bitter tormentes of the fleshe
and the body, he sayeth not that he is
grieved with these aduersities but a-
mended: so that the more grievously he
is afflicted, the more truly he is tried:
Wher is geuen me (sayeth he) the prick 2. Cor. 12.
of my fleshe, the messenger of Satan
that dothe buffet me, that I should not
be exalted: For the which I haue be-
seched the Lord. iiii. tymes that it might
departe fro me: and he sayd vnto me,
my grace is sufficient for thee, for po-
wer thowowe weakenes is made per-
fite. Whan therfore either sicknes, ey-
ther weakenes, or any destructiō dothe
violētly assaile vs, thā is our strenght
made perfect, than is faith crowned,
yf the indure stedfastne in temptation: Eccle. 27.
accozding as it is witten: The fur-
nace trieth the potters vessell, and the
temptation of trouble trieth iuste men.
Furthermore this difference is be-
twene vs and other that knowe not
God: They complayne and grudge in
their troubles: but as for vs, aduersities
do not call vs awaye from the truthe,
vertue, and saythe, but do strengthen
vs in sorowes. For wher as nowe the
bloody fire dothe scrape the guttes, &
taketh quite awaye the strenght of the
body

body, wheras nowe a fire inwardly
cōceaued in woundes & sores doth rage
& burne, wheras now the intralles do
shake & pant with continuall vomite,
wheras the eyes are set on fire wth the
violence of blood, wheras some mens
fete or other ptes of the body ar cut of
that they should not corrupte the rest,
wheras thorow damages & hurtes of
the body (after the disease once burst
out) either the goyng is weakened, or
the hearing stopped, or the sight blind-
ed, al & euery of those profiteth vnto
the instruction & teaching of sayth. To
fight against so many violēt assaultes
of destructiō & death wth a stable mide,
what a noble courage is it: & how wor-
thy auuncemēt is it for a mā to stāde
right by, among the myseries & destru-
ctions of mākinde, & not to lye groue-
ling on the earth with them that haue
no hope in the Lord. We ought rather
to reioyce, and embrace the gyft of ty-
me, y^e whiles we stedfastly declare our
saythe, and by suffering of paynes go
by the narrow waye of Christ vnto
Christ, we may (be beig iudge) receiue
the rewarde of lyfe & saythe. Let hym
feare to die: but he which being not re-
newed of the water & the spirite, is de-
lyquered

lyuered in bōdage to hel fire. Let him
feare to dye, which is not inrolled in þe *who be*
crosse & passion of Chriſt: Let him feare *they that*
to die, which frō this death ſhall paſſe *feare dea*
to the ſeconde deathe: let him feare to *che,*
dye, whome after þe departure frō this
woꝛlde, an everlaſting flame ſhal tor-
ment wth cōtinual puniſhemēt: let him
feare to dye, which by his long tarieng
here haue only this benefite, that his
ſorrow & torment is for the while diſ-
ferred. Many of our brethzen dye in
this mortalitie, that is to ſay, many of
our brethzen are deliuered from this
woꝛld. As this mortalitie is a peſtilēce
to the Jewes & gentiles þe are Chriſtes
enemies, enen ſo to goddes ſeruañtes
it is an holſome departure. Where as
without difference of mankinde þe iuſt
die wth thoniuſte, ye maye not thinke þe
both good & euil are deſtroyed alſo.
The iuſte are called hēce to reſreſhing,
thoniuſte are caught alwaye to puniſh-
ment: Defence is quickly genen to the
that beleue: but to thōbeleuers paine.
We are moſte dearely beloued bre-
thzen vncircūſpecte, and vnthankful
to Goddes benefites, neither do we
knowe what is genen vnto vs. The
virgins being in ſafetie, lo depte hēce

in peace wth their glo^{ry}, fearing no-
thing the threateninges, deslowin-
ges & brothel houses of Antichrist now
com^{ing}. The child^{ren} escape the daun-
gers of their slippery age, & do luckely
attayne the rewarde of continēcy & in-
nocency. The tender matrone feareth
now no more tormentes, which tho-
rowe a swift deathe is escaped & feare
of persecutyon, and the handes and
tormentes of the hang man. Tho-
rowe thetreme feare of mortalitie &
tyme, the luke warme are made hote,
the dissolute are hard wzongen, the
slothfull ar reised vp, the shrinkers
are compelled to returne, the heathē
are constrained to beleue, the true
faithfull people are called to rest, and
a newe & a great armye ys gathered
together with a mightier force to the
battayle, to fight when the silde shall
beginne without any feare of deathe,
which in the tyme of mortalitie came
in to the warfare. Furthermoze what
thing ys this most dearely beloued
brethren, how muche apperteining to
the purpose, how necessary, & this pe-
ssilence & mozen, which semeth to be
horrible & cruel dothe trie the rightful-
nes of every mā, & examineth y^e myn-
des

des of mākynde, whether the boles do
seruice vnto the sicke: whether neigh-
bours & kinssfolke do godly loue toge-
ther: whether the maisters haue any
pittie vpon their sicke seruantes: whe-
ther the phisicians forsake the sicke that
hūbly requireth their coucel: whether
the cruel wil cease frō tyrāny & wroge
doyng: whether the extortioners (at y
least wyle for feare of deathe) will
quenche their insatiable & continuall
burning of raging couetousnes: whe-
ther y proud wil stoupe & bow downe
their neckes: whether the wicked wil
moderate his solehardines: whether
the riche (whā their deare frendes are
dead) wil yet thā geue to the poore, se-
ing themselues shal dye wout heire:
Certeinly althoughe this mortalitie
shal bying with it none other profite,
yet in this point it hathe muche profi-
ted christians & goddes seruantes, be-
cause we beginne now gladly to wishe
for martirdom, whiles we learne not
to feare death. Vnto vs these are no
buriales but exercises. They geue a
glorious strenght vnto y mynde, tho-
roue the contempt of deathe they pre-
pare to the crowne. But paraduētūre
some man maye objecte & saye: This

thā in this present mortallitie maketh
me heauy, that where as I was pre-
pared to confesse the sayth, & had with
my hole harte & full streinght addicte
my selfe to suffre passion, I am now
being preiented with death, deprivcd
of my martirdome. For answer to
this, we must first consider, that mar-
tirdome standeth not in our power,
but in thestrimacion of God, neither
canst thou saye y thou hast lost ought,
which knowest not whether thou did-
dest deserue to receyue. Besides this,
God which is the searcher of the reyn-
es and harte, and y beholder & kno-
wer of theyes seeth the, prayseth and
alloweth the, and he that percepueth
the to be prepared to vertue, will for
vertue reder rewarde. Had Cain now
killed his brother whan he offered sa-
crifice to God: and neuertheless God
that forseeth thinges did befoze hande
condēne y murthering of his brother,
which he had conceived in his minde.
As ther the wicked thought & mische-
uous cōceit was manifest vnto God, y
forseeth thinges: cūe so among the ser-
uaunts of God, which thinke to cōfesse
the truthe, & are ful purposed to suffer
martirdome, the mynde bent to gooda-
nesse (God being iudge) is crowned,

For it is one thing to wante a will to
martirdome, & an other to wate mar-
tirdome to a ready wil. Take what ma-
ner of one God syndeth thee when he
calleth thee hence, such a one dothe he
also iudge thee, according as him selfe
witnesseth saing: & al cōgregaciōs shal
knowe, y I am y searcher of y reynes
& of the harte. For God seketh not the
effusion of your blood, but faith. For
neither wer Abrahā, Isaac, nor Iacob
slayne, and yet thorowe the merites of
faith and rightfulness they were hono-
rable, & obteyned to be chief amōg the
Patriarkes. Unto whose feast all that
are fōunde faithfull, iuste, & prayse wor-
thy are gathered together. We ought
to remēber that we should do the wyl
of God & not our owne, according as
God hath cōmaūded vs daily to pray.
How arsewarde & peuishe a mater is
it for vs to desire the will of God to be
done, Seing we do not immediatly o-
bey the cōmaūdemēt of God his will,
whē he calleth vs out of this world: A-
gainst this we strue & wrestle, & ar w
heuines & sorrow after y manner of stub-
burne seruātes brought vnto y lordes
presence, departing hence cōpelled by
necessitie, & not by willing obedieñce: &
wil we w heauēly rewarde be henc

red of him, to whō we com vntwilling
ly: For what purpose than do we de-
sire & praye for the cōming of the king-
dome of heauen, yf we haue our delec-
tacion in earthy captiuitie: why do we
praye & beseeche wth often repeted prai-
ers, that the day of h^y kingdome might
come quickly, yf our desires be grea-
ter & earnestter to serue the deuil here,
than to reigne wth Christ ther: further
that the tokens of goddes prouidence
maye moze manifestly appere, that
the Lorde (which knoweth afozehand
thinges to cum) doeth prouide for the
true healthe of his, when a certeine
companion in office and selowe priest
with vs being now wearied with sick-
nes, and trobled with deathes euen at
hand, desired a sauecondute to be geue
him, ther stode by him as he prayed
and being now at deathes doze, a yōg
man in honour and maiesty worship-
full, of stature tall, of countenance so
cleare and bright, that the carnall eye
of man could scante abide to behold
suche a one standing by him, but only
because he y^e should go out of h^y worlde
might now abide to loke vpon such a
one. And he not wth oute a certeyne an-
gre of minde and boice groned & said:
you are afraid to suffer, departe hence

ye will not, what shall I do to youe
this ys a voice of one rebuking and
warning, who will not consent to the
present desire of suche as be carefull
for persecucion, and careles for their
calling hence, but referreth the hole
matter vnto the tyme to come.

Our brother and felowe in office
heard that which he might declare to
other. For he y was now redy to die,
hearde these woordes to that ende y he
might tel them to others, he heard the
not for himself but for vs. For what
should he learne being now ready to
departe? He lerned somewhat, but that
was for vs that here remayned, that
whiles we parceaue that the priest y
desired saueconducte was rebuked,
we might knowe what was expediet
for euery one of vs. How often hath it
ben also reueled vnto vs that are the
lest & out castes. How often hath God
bouchsained manifestly to comande
vs, that we should diligently witnesse &
opely preach, y we ought not to mour
ne for our brethē, which by y wordes
calling are deliuered fro the world:
forasmuche as I knowe, y they ar not
lost but sent befoze, y they departing
hence go before vs, & ought to be wil
shed for as men y are gone furth on a

*Morning
for the
deade in
blacke
gownes.*

1. Thes. 4.

forney or sailing, and not to be lamented: neither that we here should put on black gownes, seeing they haue receiued ther white garmentes, that we should giue non occasion to the gentiles that they might worthely & iustly rebuke vs because we mourne for them, as though they wer destroyed and lost, which we saie doo liue with God, and should with the witnesse of our harte and conscience reprove that faith which we professe wth our mouth and voice. We ar transgressours of our hope and faith, the thinges that we speake seme to be counterfaite, fained, painted. yt profiteth nothig to professe vertue in wordes, & to destroy y^e truth in dedes. Thapostle paule also doth rebuke and blame suche as are sorowefull in the departing of their frendes. We will not (saith he) haue you to be ignorant brethren touching them that are asleepe, that you should not be sorowefull as suche that haue no hope. For if we beleue that Iesus died & rose againe, euē so God shall also bring with him thē that haue slept in Christ. He saith, y^e they are sorowefull in the departing of theirs that haue no hope. But we which liue in hope, & beleue in

in God, & truste in Christ that suffred
for vs and rose againe, abiding in
Christ, & thowwe him rising againe
in him, why do we our selues either re-
fuse to departe hère, or mourne & sorow
we for our frèdes departing hence as
thoughe they wer lost: Seing y Christ
him selfe the Lord and our God doeth
warne vs saieng: I am y resurrectiõ,
he that beleueth in me althoughe he
die, yet he shall liue: & euery on that li- *Iohn. 11.*
ueth & beleueth in me shall not die for-
euer. yf we beleue in Christ let vs
geue credite to his wordes & promi-
ses, and we shal not die euerlastingly,
but we shall come to Christ with a ioy-
full safety, with whome we shall liue
& reigne alwaies. But wher as in the
meane tyme we die, we doo but passe
by deathe vnto immortalitie, neither
can a man attayne eternal life, except
he happè to go out from hère: it is no
end but a passage, & after this tēporal
iorney is finished, a going ouer vnto
euerlasting lyfe. Who wil not make
hast to go to better thinges: Who wil
not desire to be chaunged and fashio-
ned a newe after thymage of Christ, &
to cōspedely vnto y dignite of y heauē
ly grace: accordig as Paule thapostle
preached

Phi. 3.

Iohn. 17.

preached saleng, our conuersion is
in heauen, from whence we also loke
for the Lord Iesus Christ, which shall
transforme our vile bodye, & make it
like vnto his gloriouse body. The
Lord Christ also him selfe doeth pro-
mise, that we shall be such, when he
praieth the father that we maye be wth
him, and liue with him in thenerla-
sting seates, and reioyce in the celesti-
all kingdomes: father (saith he) I wil
that where I shall be those whiche
thou hast geuen me maye be with
me also, and maye see the glory
which thou hast geuen me before
the worlde was made. He that
shall com to the seate of Christ, and to
the glory of the heauenly kingdomes,
ought neither to mourne nor lament,
but rather according to the Lordes
promise and the beleaue of the truthe,
to reioyce in his translation and ior-
ney. Thus do we finde that Enoch
which pleased God, was translated.
For thus in the booke of Genesis God
des worde testifieth and saith. And
Enoch pleased God, and was not af-
terwardes founde, bicause God had
translated him. This was the rewarde
of pleasing God, to obteyne to be carl-
ed

ed out from the infectyon of this
worlde. This the holy Booke teacheth
also by Salomon, that they which
please God ar. plucked quickly hence
& speedily deliuered, least that they ta-
rieng long in this worlde, might be
defiled with the handelinges of the
same: He was caught awaie (saith he)
lest thowowe malice his vnderstanding
should chaunge. For his soule pleased
the Lord, therefore he made hast to bryng
him out from the myddes of wicked-
nes: Thus the soule it self being ad-
dicte vnto God, maketh hast in the
psalmes also vnto the Lord thowowe
spiritual faith, as it is writtē: O Lord
of hostes how louing ar thy dwelling
places, my soule desireth and maketh
hast vnto the courtes of God. yt is his
parte to desire to dwelle long in the
worlde, whose delectacion is in the
worlde, whome the flattering and de-
ceitful worlde both allure wth enticemē-
tes of earthy pleasures. Furthermore
forasmuche as the world hateth the
christian, why louest thou him that
hateth the, and doest not rather solo-
we Christ, which hath redeemed the,
and loueth the: John in his epistle
crieth, speaketh and exhorteth, that
we

Sapi. 4.

Psal. 84.

1. Ioh. 2.

we shuld not (folowig carnal desires)
loue the world, saieng: loue not the
world, neither the thinges that ar in
the world. yf any man shall loue the
worlde, the charitie of the father is
not in him, bicause all that is in the
world, is the lust of the fleshe, the
lust of theyes, & the pride of y worlde,
which is not of the father, but of the
lust of the world, and the worlde shall
passe awaye with his lust: but he that
shall do the wil of God, shall abide for
euer, euen as God abideth for euer.
Furthermore let vs most dearly be-
loued brethzen be ready with a pfecte
mynde, a stedfast faith, & ströng power
to obey all the will of God: let vs ba-
nische the feare of deathe, and thinke
bpō immortalite that foloweth. Let
vs shewe our selues to be that y we
beleaue: So that we neither mourne
for the departure of our deare frēdes,
and when the daie shall come of our
owne calling hence, we may without
delaye and gladly go at the Lordes
call. This thing forasmuche as it
should be done of Goddes seruaūtes
alwaies, muche moze at this present
it ought to be obserued, Seing the
world is now in decayeing, and be-
legged

aged with the blonsterig tēpestes of
deadly euilles: that we which doo see
greuous thinges to be already be-
gōne, and knowe that moze greuous
hang ouer our heades, should counte
it the greatestt gaine if we maye de-
parte hence quickly. yf the walles of
thine house were so olde y they shoke,
and the roofe ouer the did trēble, the
house being now wried, being now
tired, & the buildinges falling downe
for age, did threate an ouerthrowe to
be at hande, woldest thou not with all
spede get thee out: yf a troblesome &
stormye tēpest, and the waues being
lift vp with a biolent winde, did a-
fozehande shewe the a shippewrache
comming, woldest thou not saile in to
some hauen with out delaye: Beholde
the worlde shaketh and decaiet, and
doeth declare her owne downe falle,
not now with the age, but with thēde
of thinges: and doest not thou giue
thanks to God, and reioyce on thine
owne behalfe y thou art quickly take
hence and deliuered from the daun-
gers, shippewraches & plages that are
houerig ouer vs: We ought to cōsidre
moost derely beloued bʒethʒen, and of-
ten tymes to thinke, that we haue for-
saken

taken the woꝛlde, & þe we lue here but
foꝛ a tyme as ftraungers and pilgrim-
mes. Let vs embrace that daye which
may appoite euery one of vs his dwel-
ling place, which doeth restore vs to
paradise and to the kingdome of hea-
uen, after that we ar taken hente, and
deliuered frō the snares of the woꝛld.
Who being farre out of his owne coun-
trei, maketh not haste to retorne
home: Who making haste to sayle to
his frendes and kinsfolke, woide not
earnestly desire a prosperous winde,
that he might the rather embrace his
dearely beloued: We reken that para-
dise is our countrey, we beginne now
to haue the patriarches foꝛ our paren-
tes, why do we not make hast & rūe,
that we maye se our countrey, hat we
maye salute our parentes: A great
number of our parentes, bzethre and
sonnes do ther abide vs, a great com-
pany do wishe foꝛ vs, which are now
sure of their owne immortallitie, and
carefull foꝛ our safetie. To come to
the sight and embracing of these, how
great ioye shall it be bothe to vs and
them: what maner of pleasure is this
of the heauenly kingdomes, to be w-
out þe feare of dying and to lyue with
euer:

A boke of the holy

martir S. Eypriane, conteining an
exhortation to martyrdom, diuided
into, xii. chapters, wherin the summe
of the hole mater is moze fully
knowen. Written vnto
Fortunatus.

Frasimuche as I most deare
Fortunatus the heuy burden
of trobles and persecutiōs do
lye vpon the churche, & now
in the ende of þe world the ma-
licious tyme of Antichrist beginneth
to appoche, thou hast desired me to
prepare & strenghte the mindes of the
breythen with exhortacions of the ho-
ly scriptures, wherby Christes souldi-
ers myght be encoraged vnto the spi-
ritual & heauenly fight. It behoued
me to obey this thy most necessary de-
sire, that (to the vttermost of cur lytle
powet, by the helpe of goddes inspira-
cion) we might bring furth out of god-
des worde, as it were certeine armo-
res and defences for the breythen that
shall fight. For it is but a smale mater
for vs, to raise by goddes people with
the

the frompe of our doſce, excepte we
ſtrenghten by the holy ſcriptures the
faith of ſuche as beleue, and the de-
uoute vertue that is conſecrate vnto
God. For what thing agreeth better
and moze with our paſtorall cure and
charge, then to prepare and furniſhe
the people committed vnto vs of God,
and the army ſtanding in the heaue-
ly tentes, againſt þ arrows and dar-
tes of the deuell? For he can not be a
mete ſouldear for the battaile, which
haue not ben before exerciſed in the
felde. Or who ſeking a victorions
crowne ſhall in the courſe of rſnyng
place be crowned, except beforehande
he do conſyder the experience of his
ſtrenght and cōnyng? The aduerſary
& enemy with whom we fight, is an-
cient & of long experieſce. For ſix thou-
ſande yeres are fully complete, ſence
the deuell began to fight againſt man.
Wherefore he hath now learned euē by
aūcient exerciſe, al kindes of retaciōs,
al ſottelties & deſeptes to caſt vs dow-
ne. yf he ſhal fynde Chriſtes ſouldear
vnpprepared, yf he ſhal fynd him ygnō-
rant, negligent, & not diligently wat-
ching: he entloſeth in the ignorant,
ſlyng

he deceauneth the negligent, he begg-
leth the foliſhe. But yf any man hea-
ping the Lordes commaundementes,
and ſpyking manfully vnto Chriſt,
ſhall ſtand by againſt him: he muſt ne-
des be ouercom, bicauſe Chriſt whom
man confeſſeth is inuincible. But to
make a ſhozte tale, leſt with long wri-
ting I ſhould wery þ moſt deare bro-
ther being occupied either in hearing
or in reading, I haue knit by the ma-
ter in a fewe wordes, that vnto the tit-
les that ar ſet abrode (which every mā
ought bothe to knowe and remēber)
I might adde the Lordes wordes, &
by authorite of þ diuine ſcriptures co-
firme þ which I had ſet before mens
eyes: ſo that I maye not ſo muche
ſeame to haue ſent vnto the this trea-
tiſe of myne owne wꝛitig, as to haue
geuen occaſion to other to wꝛite trea-
tiſis: which thing being bled of eue-
ry one, is profitable for many. For if
I ſhould now geue vnto the a garmēt
ready made, the garment ſhould be
myne, which an oþer ſhould weare, &
paraduenture a thing made for an o-
ther, wold not ſerue for the proportiō
and ſtature of his body. But now I
haue ſent vnto the the ſelfe wolle and
purple

purple of the lambe, by whom we are
rede mpre & made alme, which when
thou hast receaued, thou shalt make
for thy selfe a coate at thine owne plea-
sure, wherin thou shalt moze reioyce,
than in thy accustomed and proper
garimētes: and thou shalt deliuer this
that we haue sent vnto others, that
they maye also accordyng to their
owne will make for them selues gar-
mentes, that al men (the old nakednes
being couered) maye put on the gar-
mentes of Christ, being clothed thoro-
we the sanctification of the heauenly
grace. Furthermore in this most ne-
cessarye exhortaciō, which maye stirre
vp men to suffer martyrdomē, I haue
perceaued this coucell also most deare
brother to be bothe profitable & hol-
some, to cut of the lentes and hindre-
raunces of our owne wordes, and to
take awaye the goinges about the
bushe of mans talke: and to allege
suche thynges only as God him selfe
speakech, wherby Christ prouoketh
his seruantes to martyrdomē. For the
selfe commaundementes of the Lord
as armors and weapons ought to be
put in to the myndes of them y fight.

¶ 3 Let

Let them be the exhortacions of the
warlike trumpet, let them be the peale
of trumpettes that maye prouoke to
fyrht. Thozowe them let the eares be
liste bp, thozowe them let the mindes
be instructed & taught, thozowe them
let the strenght bothe of the mynde &
body be cōfirmed, to suffer all maner
of afflictions and tozmentes. Where-
fore let vs (which by the sufferauce of
God haue geuen the first baptisme vn
to them that beleue) prepare euery
mā to another baptisme also, putting
them in mynde and teaching; y this
baptisme is in grace greater, in po-
wer myghtier, in honour more preci-
ous: a baptisme wherein Angels bap-
tise, and wherein God and his Chyl-
reioyse: a baptisme after the recepte
wherof no man synneth any more:
a baptisme that maketh perfectie the
encrease of our sayth, a baptisme that
do immediatly couple vs vnto God,
when we departe this worlde.
In the baptisme of water is receyued
the remission of synnes, in the bap-
tisme of blood the crowne of vertues.
This thing ought to be embzaled and
wsshed for, and to be desyred by the
feruent prayers of vs all, that we
which

which are the seruantes of God, may
be also his frendes.

The first Chapter.

In exhorting therfore & preparing *The contents of the 12. chapters.*
our brethren, thorow the stedfast
nesse of saythe & vertue, to attayne
the gloze of confessing the Lorde,
and to arme them to the bataile of
persecutiō and suffering, we must first
of al declare, that the ydolles which mā
maketh for himselfe are no goddes. For
the thinges that are made, are not grea-
ter than their maker: neither can these
ydolles defende and save any man,
which wolde them selues peryshe from
their temples, except they were kepte
of man. Neither ought thelemenes
to be worshipped, which according to
thordenaunce and commaundement of
God do serue man.

The ydolles being ouerthrowē and *The 2. chap.*
the maner of thelemenes declared, we
must shewe that the Lorde onely ought
to be worshipped.

To these then must we adde, what
is the threatning of God against them,
that do sacrifice to ydolles.

E 4 We

4 We must teache furthermore that
God wil not easely pardon Idolaters.

5 And that God is so greued with Idolatrie, that he hathe also comāunded
them to be slayne, which haue entysed
men to sacrifice and serue ydolles.

6 To these muste be added, that we
whiche are redemed and made alyue
thorow the blood of Christ, ought to pre-
ferre nothing before Christ: because he
preferred nothing before vs, but for our
sakes he preferred aduersitie before pro-
speritie, pouertie before ryches, bōdage,
before lordship, death before immortaliz-
tie. Contrarywyse we in our sufferinges
preferre the ryches and pleasures of pa-
radise before worldlye pouertie, the do-
minion and everlasting kingdome be-
fore temporall bondage, immortalitie
before deathe, God and Christ before
the deuell and Antichrist.

7 We ought also to bring to remem-
braunce that none that are escaped out
of the deuelles clouches, and delyuered
from the snares of the worlde, shoulde
desire (yf they happen to fall into afflic-
cions and troubles) to go forth againe
vnto the worlde, and so lose that they
had escaped.

8 But rather that they ought to en-
dure

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dure & continue in saythe, in the truthe,
and in the perfectyon of the heavenly,
and spirituall grace, that they maye ar-
tayne the victory and crowne.

We must also shewe that afflictions
and persecutions doo therfore happen
that we maye be tryed:

And that the sufferinges of wronge
and batailes of persecution ought not
to be feared: because the Lorde is more
myghty to defende, than the deuel is to
fight against vs.

And to the intent no man should be
afrayde and troubled thorowe afflictions
and persecutions which we suffer in
this worlde, we must proue that it was
tolde beforehade, that the worlde should
hate vs, and that it should stire vp per-
secutions against vs, that the truthe of
Goddess promise in rewardes that shal
hereafter folowe, myght manifestly ap-
peare by this self thig in that these per-
secutions do happē. Neither dothe any
newe thing happen nowe vnto christi-
ans, for asmuche as good mē from the
beginning of the world haue ben perse-
cuted, & the rightfull haue ben oppressed
and filled of the vnrightfull.

Last of all we must declare, what
hope and what rewarde abyderth the
right

rightfull men and martyrs after the afflictions and passyons of this liffe, and that we shall receiue more in rewarde of our suffering, than we suffer here in the self afflictions.

The first chapter.

That ydolles are no goddes, and that none of thelemes should be worshipped in goddes stede is manifest in the. Cxiiij. psalme. The ydol

Psal. 113.

les of þe gētiles ar gold & siluer, & woꝝkes of mens handes. Moꝝthes haue they, but they speake not; they haue eyes and see not. They haue eares & heare not, neither is ther any breath in theyr moꝝthe. Let them be like vnto them that make them. In likema-
ner in the boke of the wisdom of Sa-
lamon it is writen: They haue este-
med as Goddes all thidolles of the na-
cions, which haue neither eyes to see,
neither nostrils to drawe brethe, nei-
ther eares to heare, nor fingars on
theyr handes to seale: Their fete also
are vnhaꝝpte and sloo to walke. For
man made them, and he that hathe a
hoꝝolwed spirite fashioned them. But
no man can make a God like vnto
him selfe: For Seing he ys moꝝtal, &

Sap. 15.

is also but a deade thing, which he fa-
shioneth with vngodlye handes: for
he that maketh them, is more excellēt
than þe thinges which he worshippingeth.

We reade also in the booke of Ero-
dus: Thou shalt not make for thy selfe
any grauen ymage, neither the like-
nes of any thing. Further as touchig
the elementes Salamon saith: Neither
toke they so muche regarde of þe wor-
kes that ar made, as to knowe who
was the craftesman of them: but some
toke the fire, some the aire, some the
winde, some the course of the starres,
some the great water, some the Sūne
& Mōone for goddes. But thonghe they
had suche pleasure in their beauty,
that they thought them to haue ben
Goddes: yet sholde they haue knowē,
howe muche more fairer ys he that
made them. Or yf they marueled at
the power and workes of them, they
might haue perceiued therby, that
he that made the se mighty thinges,
is mightyer then they.

Exo. 20.

Sapi. 13.

The. ij. chapter.

That god only ought to be worship-
ped we reade in Deuterono, Thou
shalt worshippinge thy Lord God and
him only shalt thou serue. Also in Ero-
dus.

Deu. 6.
Exo. 20.

Deu. 32.

Apo. 14.

Math. 22

ous. Thou shalt haue non other gods
besides me. In like maner in þe same
boke of Deuteronomy: Se now how
þe I, I am he, and that ther is no God
besides me: I can kil and make alieue,
I strike and heale againe: neither is
ther any, that can deliuer any man
out of my handes. Iohan also in
the reuelacion saith: And I sawe
an Angel stie in the myddes of heauē,
hauing an everlastaing gospel to pꝛae-
che vnto them that sitte and dwelle on
the earth, and to all nations, kinreds &
tonges and people, saing with a loude
voice: feare God rather, and glue ho-
nour to him, for the howre of his iu-
gement is com: and worshippe him
that made heauen and earth, the sea
and all that in them ys. In like ma-
ner also the Lord maketh mentyon in
the gospell of the first and second co-
maundement saing: Heare Israel, The
Lord thy God ys one Lord: And thou
shalt loue the Lord thy God with all
thy harte, and with al thy sowe, and
with al thy strenght. This ys the first
commaundement: and the second ys
like vnto this, Thou shalt loue thy
neyghboure as thy selfe. In these two
commaundementes consisteth the holl
lawe

lawe & pphetes. And againe: This is
eternall liffe, that they should knowe
the alone the true God, & Iesus Chriſt
whome thou haſt ſent. *Iohn. 17.*

The .iiij. chapter.

Vhat God threatheth to
thē ſe do ſacrifice to ydols,
we maye reade in Exodus
thus: He ſe offereth vnto
any goddes ſaue to ſe Lord
only ſhal be roted out. Also in the Deu
teronomye. They offered vnto deuils
and not vnto God. In likemaner in
Eſay: They worſhipped the Idolles
which their owne ſingars had made:
Ther kneleth the man; ther falleth the
man downe beſore them, ſo that thou
canſt not bring him awaye fro thēce:
And againe, To them you haue pow
red out your drinke offeringes, and to
thē you haue offered your ſacrifices:
ſhal not I be angry w theſe thiges ſai
eth the Lord: In like maner Hieremy
ſaith: walke not after ſtraunge goddes
to ſerue them, & worſhippe thē not, nei
ther prouoke me thowſe ſe workes of
your hādes to ſcatter you abzode. No.
also in ſe reuelaciō ſaithē: If any doo
woꝝe *Exod. 22.*
Deu. 32.
Eſa. 2.
Hier. 7.
Apo. 14.

wozshippe the best and his ymage, &
shall reueue his marke in his fore-
head or in his hād, he also shal drinke
of þ wine of Goddes wrathe myng-
led in þ cuppe of his wrathe: & he shal
be punished with fire & brymstone
in the presence of the holy angels, &
in the presence of the lambe. And the
smoke of their tozmentes shal ascēde
by euermore. Neither shal they haue
any rest daye or night, who so euer
they be that shall wozshippe the best &
his ymage.

The. iiii. chapter

That God wil not easely pa-
don ydolaters, it appeareth
by Moyses in Exodus, þ prai-
er for the people, and yet
obteyned not: Oh Lorde
Exod. 32. (saith he) this people haue synned a
great synne, and made for them sel-
ues Goddes of gold: yet forgeue them
their sinne I beseeche the: yf not, wipe
me out of the booke which thou hast
writē. And the Lord said vnto Moyses:
I will put him out of my booke; that
hath synned against me. In likema-
ner whan Jeremy prayed for the peo-
ple

ple, the Lord spake vnto him saieng: **Isa. 7.**

Thou shalt not praise for this people,
thou shalt neither geue thanks, nor
byd praier for the, for I wil not heare
them in the tyme that they shall call
vpon me, in the tyme of theyr trouble.

Ezech. 14.

Ezechiel also threateneth the same
wrathe of God against them, & synne
against God saieng: and the worde of
the Lord came vnto me saieng: Thou
sonne of man, whan the land sinneth
against me, and goeth furthe in wic-
kednes: I shall stretch out myne had
vpon it, and destroy all the prouision
of their bread, and I will send hūger
among them, to destroye man & best
in the land. And though he Noah, Da-
niel, & Job these. iiii me war amōg the,
yet shall they deliuer neither sonnes
nor daughters but shall them selues
only be saffe. In likemaner in & furth
booke of kings it is writte: yf one man
synne against an other, they shal make
intercession vnto & Lord for him, but
if a man synne against the Lord, who
shall praie for him:

1. Reg. 2.

The. v. chapter.

That God is soangrey w ydolatry,
that he harhe also comaunded the
to be slayne which haue entiled
others

others to offer to ydolles and to serue
 them we reade in the Denteronomy:
 If thy brother, or thyne owne sonne,
 or thy daughter or thy wiffe & lieth in
 thy bosome, or thy frende which is as
 thine owne sowle vnto & entise the se-
 cretly saieg, let vs go & serue straunge
 goddes, & Goddes of & gētiles: & shalt
 not cōsent vnto him, nor herken vnto
 him, neither shalt thine eye spare him,
 nor kepe him secreete, but shalt vtter
 him. Thine hande shall be first vpon
 him to kill him, and than the handes
 of all the people. So be shor̄t they shall
 stōne him and he shall dye, because he
 went about to turne thee awaye frō &
 Lorde thy God. And agayne the Lord
 speaketh and sayeth, that a cytie ought
 not to be spared, althoo the hole cytie
 shall cōsent to Idolatrie: If thou shalt
 heare saye (of one of thy cyties which
 the Lorde thy God shall geue thee to
 dwel in) that they saye: Let vs go and
 serue straunge Goddes, whiche thou
 haste not knowen: Thou shalt smyte &
 kill with the edge of the sword all that
 are in that cytie, and thou shalt burne
 the cytie wth fire, & it shall neuer more
 be inhabited: yea it shall neuer be
 buylt againe, that God may turne frō
 his

his feare worthe. And the Lorde shal
shewe the mercy, and haue compassiō
on the, and multiply the, yf thou shalt
heare the voice of the Lorde thy God,
and keape his cōmaūdemētes. Ma-
thathias beyng myndfull of the force 1. Mar. 2.
of this cōmaūdemēt shewe him that
came to thaltar to do sacrifice. But yf
befoze the comming of Chyist these cō
maūdemētes touching the worshiping
of God, and despising of ydolles, was
observed & kept: How muche more
ought they to be kept after the com-
ming of Chyist: forasmuche as he at
his comming did not exhorde vs with
wordes only, but also with deades:
whiche after he had suffred al maner
of iniurieis and reuiling wordes, was
also crucified, to teache vs by his ex-
ample, bothe to suffer and die: that
who so euer he be that will not suffer
for his sake, should be utterly wou-
er-
cuse, forasmuche as he hathe suffred
for vs. And seing y he hathe suffred
for other mens synnes, muche more
ought euery mā to suffer for his owne
synnes. And therefore in the gospel he
treateth and saith: who so euer shal
confesse me befoze men, him wil I al-
so confesse befoze my father which is

Math. 10.

in heaue: but who so euer shall denye
 me before men, him wil I also denye
 before my father which is in heaue.
 In like maner thapostle paule saith:
 2. Tim. 2. If we die together with him we shall
 also liue together with him: If we suf-
 fer with him we shall also raygne to-
 gether with him: If we denye him he
 1. Ioan. 2. shall also denye vs. Iohan also saith:
 he that denieth the sonne hath not y
 father, he that confesseth the sonne,
 hath bothe the sonne and the father.
 Math. 10. Wherfore the Lord dothe exhorde and
 strenghten vs to despise deathe: say-
 eng: feare ye not them that k'l the bo-
 dy, but can not kill the soule: but ra-
 ther feare him, which can kille bothe
 Ioan. 12. soule and body in to hell fire. And a-
 gaine he saith, he that loueth his life
 shall lose it, and he that hateth his liffe
 in this worlde, shall preserve it vnto
 eternal liffe.

The. vi. chapter.

That we which are redēpte &
 made alīue throuwe y blode
 of Christ, ought to preferre
 no thing before Christ, the
 Lord speaketh in the gospel
 and saith: he that loueth father or
 mother

mother aboue me, is not worthy of
 me. And he y taketh not by his crosse *Math. 10.*
 & folowe me, is not worthy of me. In
 y Deuteronomy it is also writen in like *Deu. 33.*
 maner: They that saie to father o: mo-
 ther I knowe y not, & y parents y ha-
 ue not knowe their owne sones, these
 haue kept thy commaundementes,
 and obserued thy testament. In like *Rom. 8.*
 maner saith thapostle Paule: Who
 shall separate vs from the charite of
 Christ: shall tribulacion, o: anguise,
 either persecution o: hungar, either
 nakednes, o: daunger, o: the sword:
 as it is writen: For thy sake are we *Psal. 43*
 killed al the daie long, and are colou-
 red as shepe appointed to be slayne.
 Neuertheles in all these thinges we
 ouercome, tho: owe his helpe that lo-
 ued vs. And againe he saith: ye are
 not your owne, for ye are bought with
 a great price. Therefore glorifie and *1. Cor. 6.*
 beate god in your body. And againe:
 he died for all that they which liue,
 should not now liue to them selues, *2. Cor. 5.*
 but to him which died for them, and
 rose againe.

The. vii. chapter.

D 2

The

That they which are plucked
out of the denelles Flames,
and deliuered from the snares
of the world, ought not
to returne agayne to the
world lest they should lose that they
war escaped, The people of the Iues
before figured after the shadowe and
image of vs, whan they hade escaped
thorow the healpe and deliuerance
of God the most cruel bondage of Phara-
rao & Egipte, that is to saye, of the de-
nell: They being vnfaithfull and vn-
thankfull to God, did murmur agaiſt
Moses: They considering the daungers
of the wildernes and laboꝝ, and vnder-
standing not Goddes benefites of li-
berty and saluacion, sought to retur-
ne againe in to Egipte, that ys to the
bondage of this world from which
they were deliuered. Whan as they
ought rather to haue trusted and be-
leaued in God: bicause that he which
hathe deliuerde his people from the
denell & the world, shal deserd the y^e are
deliuered. Why hast thou (sayd they)
serued vs thus, for to cary vs out of E-
gipte: it had ben better for vs to haue
serued y^e Egiptyans, thā to die in this
wildernes. And Moses said vnto y^e peo-
ple

Exo. 14.

ple. Stande bp boldly, and behold the
saluacion that cometh from the Lord,
which the lord wil do for vs this date.
The Lord him selfe shall fight for you,
and you shall hold your peace. Of this
thing the Lord doeth also in his gospel
warne vs & teache vs, that we should
not returne againe to the deucl and
the world whome we haue forsake, &
from whome we haue escaped, saieg:
No man putting his hande to the
ploughe and looking backe ys mete for
the kingdome of God. And againe
he saiethe: he that is in the felde, let him
not returne backe: Remember Lottes
wispe. And lest any might be hindered
in the folowing of Christ, either tho-
rowe any worldly lust, or thowwe
thaffectyon and loue to his kinsfolke
and frendes, he added, and saiethe: He
that doeth not forsake al that he hath
can not be my disciple.

Luce. 9.
and. 17.

The. viij. chapter.

Ve must endure & continue
in faith & vertue, & in p pfect
tyo of spiritual grace, y we
maye attayne y victorie &
crowne. In the .ij. boke of
Ironicles we reade thus: The Lord
abbideth w you, as long as ye abide w

2. Par. 15

D 3

him.

Eze. 33.

Math. 10.

Ioan. 8.

Luc. 12.

1. Cor. 9.

him: but yf ye shal forsake him, he shal
also forsake you. In like maner sa-
eth Ezechiel. In what so ever daye &
rightouse mē shal wander oute of the
waie, his rightfulness shal not deliuer
him. The Lord also in the gospel spea-
keth & saith: He that shall contynue
to thēde the same shal be safte: & againe
he saith: if you shal abide in my woꝝ-
de, ye shal verely be my disciples, and
shall knowe the truthe, & h^e truthe shall
make you fre. He also befoze hād war-
ning vs to be alwaies prepared, and
to stād māfully in a redynes, he added
and saith: Let your loynes be girted
about, and your lightes burning, and
ye your selues like vnto men y^e waite
for their master, whan he wil retorne
frō a wedding, that as sone as he shall
cō & knocke, they may opē vnto him.
Happye are those seruauntes which y^e
Lord whā he cōmeth, shal finde wat-
ching. In likemaner y^e blessed Apostle
exhorteth vs to go forwarde & encrea-
se in faithe, vntil it cōme to perfectyō
saieing: knowe ye not that they which
runne in a course, runne al, yet but one
receiueth the crowne. So runne that
ye maye obtayne. And they do yt to ob-

tainē

sayne a corruptible crowne, but we to
obtainne an incorruptible crowne.
And againe he saith, No man that
warreth vnto God, entangleth him
selfe with worldly cares: that he maye
please him of whome he is allowed
to be a souldier. And thoughe a man
strive for a mastery, yet is he not
crowned, except he strive lawfully.
The same Apostle saith also: I besee-
che you brethren by the merciful-
nes of God, that you make your bo-
dies a quicke sacrifice, holy, and pleas-
ant to God: and fashion not your selues
like vnto this world, but be ye chaun-
ged in your shape, by the renewing
of your spirite, that ye maye proue,
what thing that good, and pleasing,
& perfect will of God is. And againe
he saith: We are the sonnes of
God: But and if we be sonnes, we
are also heires: the heyres I meane
of God, and heires annexed with
Christ: yf so be that we suffer toge-
ther, that we maye be glorified toge-
ther. The exhortacion of the dy-
uine preaching speaketh the same
thinges in the reuelacion sayeng:

2. Tim. 2.

Rom. 12.

Rom. 8.

Apo. 5.

holdefast hat thou hast, that another
taketh not thy crowne. An ensample
of this enduring and continuing vn-
to thende, is set forth in Exodus, wher
as Moses in the signe and sacrament
of the crosse, lyfteth vp his heauy han-
des to ouercome Amalech, which bea-
reth the figure of the deuell: Neither
could he ouercome thaduersary, vntyl
he continued stable in the signe, with
his handes continually lifted vp. And
it happened (saith he) that Israel had
the better, when Moses helde vp his
Exod. 17. hande: And when he let his hande
downe, Amalech had the better. And
they toke a stone, & put it vnder him, &
he sat downe thereon. And Aaron and
Hur stayed vp his handes, the one on
the one syde and the other on thother
syde, and his handes were stedy vntyl
the Sunne was downe. And Iesus put
Amalech to flight & al his people. And
the Lorde said to Moses: write this for a
remembraunce in a booke, and tel it vn-
to Iesu. For I wil put out the remem-
braunce of Amalech from vnder hea-
uen.

The. ix. Chapter.

That

That troubles and persecu-
tions do therfore happen y
we maye be tried we reade
in the Deuteronomy: The
Lorde your God doth tepte
or proue you, that he may knowe whe-
ther y you loue him w your hole hert
and with all your soule, and wyth all
your strenght. Againe it is written
in Salomon: The furnace proueth
the potters vessell, and temptation of
trouble trieth rightfull men. In lyke
maner Daule testifieth and speaketh
the same, sayeng: We reioyce in hope
of the glory that shalbe geuen of God:
Neyther do we so only, but also we re-
ioyce in troubles, knowing that tribu-
lacion bringeth pacience, but pacience
bringeth triall, trial hope, and hope is
not cofounded, because the loue God is
spreade abroad in our hertes, by y ho-
ly goost which is geue vnto vs. Peter
also in his epistle writeth and sayeth:
Dearely beloued maruell not at this
heate that is come among you to trye
you (that ye fall not away) as tho any
newe thing should happen vnto you:
but as ofte as ye are made partakers
of Chyistes passions, reioyce in al thin-
ges, that ye maye at thappearing of

Deu. 23.

Eccle. 17.

Rom. 5.

1. Pe. 4.

his glorie reioyce with gladnesse. If
ye be rayled vpon for the name of Christ,
happye are ye: For the name of the ma-
iestie & power of God resteth in you:
the which name verely is blasphemed
of them, but by vs it is glorified.

The .x. Chapter.

That iniuries and the pay-
nes of persecution ought
not to be feared, & that no
man should be amased at
troubles and persecutions,
which he suffereth in this worlde, for-
because the Lorde is more myghtye to
defende, than the deuell is to fight a-
gainst vs: John in his epistell writeth
and sayeth: He that is in you is grea-
ter, than he that is in the worlde. In
lyke maner in the psalme: The Lorde
is my helper, I wil not fear what ma-
can do vnto me. And agayne in an o-
ther psalme: These boast them selues
in their horses, but we will boast our
selues in the name of the Lorde our
God. They are boude & are falle dowe-
ne, but we are rylen & stande vpright.
And yet further the holy Booke (tea-
ching and declaring that the armyes
of

1. Ioan. 4.

Psal. 117.
and. 19.

of the deuell ought not to be feared, al
thoo he shoulde proclaime battaile a-
gainst vs, but rather that we should
haue our trust in the selfe same batrel,
& y the ryghtfull by fighting against
the deuell, may attayne to the rewarde
of Goddes seate and eternal lyfe) spea-
keth in the psalme & sayeth: *Psal. 26.* Though
an hoost of men were layde against
me, yet shall not my harte be afayed,
and though the ther arose by warre a-
gainst me, yet wil I put my truste in
him. One thing haue I desired of the
Lorde which I wil require, that I may
dwell in the house of the Lorde all the
dayes of my lyfe. In lyke maner the
holy scripture in Exodus doth declare
that we do exceedingly multiplye and
encrease thoroowe afflictions and trou-
bles sayeng: And the more they oppres-
sed them, the more they multiplied &
grewe. And in the Reuelacion god-
des protection is promysed vnto vs in
our sufferinges, where he sayeth: fear
thou none of these thynges, which thou
shalt suffre. Neither is it any other
that promyseth vnto vs saffetic & de-
fence, but euen very he y by the pphet
Esay speaketh & sayeth: *Esay.* Fearc y not,
for

Matth. 10.

Mar. 13.

Luc. 21.

Exo. 4.

For I haue redeemed the: I haue cal-
lee the by thy name, thou arte myne
owne. And yf thou shalt go thorow
the water I am with the, and the flood-
des shall not ouerwhelme the. And yf
thou shalt passe thorow the fire, the
fire shall not burne the. For I am the
Lorde thy God which do kepe thee in
safetie. Which in the Gospel also doth
promise, that the helpe of God shall
not faile goddes seruantes in theyr
persecutions saieng: but whā they de-
lyner you bp, take no thought how or
what ye shall speake. For it shall be ge-
uen you in that same houre, what ye
shall saye. For it is not ye that speake,
but the spirite of your father that spea-
keth in you. And againe he sayeth: put
in your heartes not to studie before,
what ye shall answer: for I wil gyue
you a mouthe & wisdom wher vnto
your aduersaries ar not able to resist.
Thus doeth God speake also to moyses
in exodus, which delaied to do his com-
maundement and feared the people,
sayeng: Who hath made mā's mouth:
or who hath made the domme or the
deafe, the seying or the blynde, haue not
I the Lorde God? So nowe therfore,
and I will open thy mouthe, & I will
teache

teache the what thou shalt speake.
Neither is it any harde mater for
God to open the godly mans mouth,
and to enspire constancy and boldnes
of speche vnto his confessor: which (as
we reade in the booke of Numbes) did Nu. 22.
make the very Ass to speake against
Balaam the prophet. Therfore let no
man in persecution thinke into what
daunger the deuell dothe bring, but let
hym rather consider what helpe God
dothe geue: Neither let vs be discora-
ged thorow mans malice, but let vs
strengthen our sayth with goddes pro-
tection: for as muche as euery man ac-
cording to the Lordes promyses, and
the merites of his owne sayth, shall
receyue as muche helpe of God, as he
beleueth to receyue. Neither is ther a-
ny thyng which the almighty can not
bring to passe, except the sayth of hym
that should receyue dothe decaye and
fayle.

The. vi. Chapter.

That it was told aforehand,
that the worlde should hate
vs, and that it should here
by persecuciōs against vs:
that no newe thing hap-
peneth

IOHN, 15.

peneth nowe vnto chꝛiſtians, foras-
muche as good men haue ben troubled
from the beginning of the woꝛld, and
the ryghtfull haue ben oppressed and
slayne of the vnrightfull: The Loꝛde
in the Gospell doeth afoꝛe warne and
afoꝛe ſhewe ſateng: yf the woꝛlde hate
you, knowe ye that it hated me firſt.
yf you were of the woꝛlde, the woꝛlde
woꝛlde loue that were his owne. But
becauſe ye are not of the woꝛlde, but
I haue choſen you out of the woꝛlde,
therfoꝛe the woꝛlde hate you. Remem-
ber the woꝛde whyche I haue ſpoken
vnto you: ther is no ſeruaunt greater
than his Loꝛde. yf they haue perſecu-
red me, they ſhall alſo perſecute you.
And agayne he ſayeth: The houre ſhal
come; that euery one that ſhal kil you,
ſhall thinke him ſelfe to do God ſer-
uice. But they ſhall do this, becauſe
they haue not knowen the father noꝛ
yet me. Theſe thinges haue I ſpoken
vnto you, that whe the houre of them
ſhal come, ye maie remeber y I tolde
you. And agayne he ſaith: verely ve-
rely I ſaie vnto you, ye ſhal wepe and
lament, but the woꝛlde ſhall reioyce:
ye ſhall ſozowe, but your ſozowe ſhall
be turned in to ioye. And agayne he
ſaith;

IOHN, 16.

he sayeth: These thinges haue I spoken vnto you, that ye maye haue peace in me: in the worlde ye shall haue trouble, but be of good cheare, for I haue ouercome the worlde. And agayne whan he was demaunded of his disciples, what should be the token of hys coming, and of thende of the worlde, he answered and sayd: Take hede that noman deceyue you, for many shall come in my name saying: I am Christ, and shall deceyue many. ye shall heare of warres, and of the rumours of warres, take ye hede, and be not troubled: for these thinges must come to passe, but thende is not yet. Nacion shall aryse against nacion, and kingdome against kyngdome, and there shall be hunger and earthquakes, and pestilences thorow all places. All these are the beginninges of sorowes. When shall they put you to trouble and shall kill you, and ye shall be hated of all people for my name sake: And then shall many be offended, & shall betraye one an other, and shall hate one another. And many false prophetes shall arise, and deceiue many: and because of the abundaunce of wickednes, the charite of many shall waxe cold, but he that shall

Luc. 21.

Mar. 13.

Math. 24.

Daniel. 9.

shall endure vnto thende, the same
shal be lasse. And this gladd tydinges
of the kingdome, shall be preached tho
rowe all þe worlde for a witnesse vnto
all nacjons: and than shall the ende
come. Whā therfore ye shall see thabo
minacion of desolatyon spoken of by
Daniel the prophet, standing in the
holy place: let him that reade it, vn
derstande it: Than let them that be in
Iury flee in to the mountaines: And
him which is on the house toppe, not
com downe to fet any thing out of his
house; Neither let him which is in the
felde, retorne backe to fetch his clo
thes. Wo be in those daies to women
with childe, and to them that geue
sucke; but prais ye that your flight be
not in the winter, neither on the sa
both daie. For than shall be great tri
bulacion, suche as was not from the
beginning of the world to thys tyme,
nor shalbe: And excepte those dayes
should be shortned, ther should no flesh
be saved: but for the chosen sake, those
dayes shall be shortned. When yf any
man shall saye vnto you, Lo here is
Christ, or ther is Christ, beleue it not.
For ther shall aryse false Christes, and
false prophetes, and shal do great mi
racles

raeles and wonders, In somuche that
yf it were possible, euē the chosen per-
sons should be deceyued. But take you
hede, too I haue tolde you all thynges
before. Wherefore yf they shal saye vn-
to you, behold he is in the wyldernes,
go not forthe. Beholde in the secrete
places, belcye not. For as the light-
ning commeth out of the east, and thy-
neth into the west: So shall the coming
of the sone of mā be. For wher soeuer
a deade carcase is, thether wil þe Eagles
be gathered together. Forthwith after
the tribulacions of those dayes the sūne
shall be darkened, and the Mōe shall
not geue her light, & the starres shall
fall from heauen, and the powers of
heauen shall moue. And then shall ap-
peare the signe of the Sonne of man
in heauen. And then shall al the kin-
redes of the earthe lament them sel-
ues, and they shall se the sonne of man
comyng in the cloudes wpth great
pouer and glory. And he shall sende
his Angels wth great pouer & glory
& wth a great trompet. And they shall
gather together his chosen frō the iij.
wyndes, & frō the one ende of heauen
to the other. Neither are these thynges
whiche nowe happē to chrysteans, newe

or to desue: for asmuche as good & iust
 me, & such as be thorowly bent to kepe
 the lawe of God, & are afraid to staine
 the innocency of lyfe & true religion,
 do alwayes walke the harde & strait
 waye thorow troubles & iniuries, and
 thorow the greuous & manifold pu-
 nishementes of deadly & malicious em-
 nities. Thus is þe ryghtfull Abel first
 killed of his brother, in the very be-
 ginning of the worlde, & Jacob is co-
 pe lled to fflye, & Joseph is tolde: & king
 Saul persecureth the merciful Danib,
 king Achab endeuoureth to oppresse
 Helias, which did constantly & man-
 fully defende the maiestie of God. Za-
 charias the priest is killed betwene
 the temple & the autler, that he myght
 there be made a sacrifice him selfe,
 where he had offred sacrifices. To be
 shorte, ther are very many martir-
 domes of the rightfull, which are often-
 tymes celebrated. Ther are very many
 ensamples of faithe & godlines left for
 them that shal come after. The iii. chil-
 dren Ananias, Azarias, Misabel, in a
 ge equal, in loue of one mynde, in
 faithe stabel, in godlines constant,
 and stronger then the flaming fire,
 and the paynes wherwith they were
 tormented, openly proclaymed that

Gen. 4.

1. Reg. 14.

3. Reg. 19.

Math. 23.

they serued God alone and only, that
 they knewe hym alone, that they wor- *Dani. 3.*
 shipped him alone, sayeng: O king Na-
 buchodonosor, we haue no nede to
 make the any answer in this mater.
 For God whome we serue, is able to
 deliuer vs fro the hote burning oven
 O king, and to ridde vs out of thy han-
 des: but yf he will not, yet shalt thou
 knowe that we wil not serue thy god-
 des, nor do reuerence to þe ymage which
 thou hast set by. And the godlye man *Dani. 14.*
 Daniel full of þe holy Ghoost cryeth out
 & sayeth: I worship nothing but only
 my Lorde, which hath made heauen &
 earth. Tobias also althoughe he was
 vnder a kingly & tyrānons bōdage, yet
 being fre in vnderstāding & spirite cō-
 fesseth God, & do excellently cōmēd god
 his power and maiestie sayeng: I wil *Tobi. 13.*
 praise him in þe lande of my captiuitie,
 & wil shewe his power amōges the sin-
 ful nation. But what shoulde I speake
 of þe seuē brethren in þe Machabees whi *2. Mac. 7.*
 che do fulfill the nūbre of. vii. for a sa-
 crament of absolute pfectnes. These se-
 uen brethren are so lincked together
 in martirdome, as in the disposicion &
 ordinaunce of God, the first seuē dayes
 do conteyne seuē thousande yeres:

As the seven spirites and seven An-
gels ar assistant and present before y
face of the Lord, And the seven fastho-
ned cadelstickes in the tabernacle of
witness, And the seven golden can-
delstickes in the reuelacion, And the
seuē pillars in Salomon, bpō whome
wisdomē doeth builde her howse : E-
uen so the number also ther of seven
brethren, doeth comprēhēde in them
the number of seven churches: Accor-
ding as we reade in the first boke of
kinges, that the barrē brought furthe
seven: And in Esay seven womē take
holde bpō one mā, after whose name
they require to benamed: And Paule
thapostle being myndefull of this lau-
full and certaine number, writeth vn-
to seven churches: And in the reuela-
cion the Lord doeth directe his diuine
commaundementes, and heuenly pre-
ceptes, to seuē churches, and their an-
gels: The which nōber is now foude
in these brethren, that lausfull perfec-
cyon might be fulfilled. With the se-
uen sonnes the mother also their be-
gynning and rote is certainly copled,
which afterwarde brought furthe
seven churches, herselfe being tho-
rowe goddes voice first and alone fou-
ded

ded vpon the rocke. Neither is wth out
mystery, & in the martyrdomes & mo-
ther is founde alone with her sonnes.
For the martyrs which in their suffe-
ringes did testefie them selues to be
the sonnes of God, ar now rownted
to haue none other father but God. As
the Lorde in the gospel teacheth say-
eng: call no man your father vpon & Math. 23.
earth, for ther is but one your father,
which is in heauen. & how glorious
confessions did they make: Howe no-
ble, howe excellent lessons of faith
haue they geue: The king Antiochus
being angry (yea rather Antichrist re-
presented by Antiochus) went about
to defile with the filth of swines fleshe
the gloriousse murtheres of & martyrs,
which thoroowe the spirite of confession
war inuincible: And when he had gre-
uously beaten them with scourges, and
yet neuer the neare his purpose, he
commaunded the frieng pannes or
cauldrons to be made hote, in to the
which (after they war made hote, and
set on fire) he commaunded that he
which had furst spoken, and had most
prouoked the king to anger thorowe
the constancy of godlines and faith,
should be throwen in and fried. But
they

they furthe plucked out hys tonge,
whiche had confessed God, and cut it
of. What martyrdome hath ther ben
more glorious: For the tonge whiche
had confessed the name of God, ought
it selfe first to go to God. Afterwar-
des they inuented more bitter punish-
mentes for the seconde. For befoze
they tormented his other membrs.
They of a purposed hatred againste
God plucke of the skinne of his heade
with the heares and all. For seying
Christe is the heade of man, and the
heade of Christ is God: he that dyd so
botherly tear the martyrs heade, did
persecute in the head God and Christ.
But the martir hoping in his martir-
dome, and assuring him selfe of the
rewarde of the resurrection thoro-
we the gifte of God, cryed out and
sayde: Thou thoroowe thy power de-
stroyest vs from this pteient lyfe:
but the kyng of the worlde shall raple
vs bp (that are deade for his lawes)
into the eternall resurrection of lyfe.
The thirde beyng demaunded to put
forthe his tonge, did it quickly: For
he had nowe learned of his brother,
to contempne the payne of cutting of
the

the tonge : He did also constanthe
stretche forth his handes, that they
myght be cutte of, and was very hap-
pye in suffering this kynde of punish-
ment : For as muche as it was his
fortune wyth stretched out handes, to
be made like vnto the Lordes passion
in this suffering. The fourth also with
like courage dispising the tormen-
tes and answering with an heauenly
voice to the kinges confusion, cryed
out and sayde : It is beste for vs be-
yng put to death of men, to haue
our hope and truste in God, to be rai-
sed agayne of him vnto eternall lyfe.
As for thee, thou shalt haue no resur-
rection to lyfe. The fyfthe besydes
that thou owe the strenght of saythe he
trode vnder the fote the bocherly tor-
mentes of the king, and many cru-
el paynes : he was also strenghtened
thorow Goddes spirite to a foreknow-
lege of thinges to come, and propheci-
ed vnto the kynge, that bothe the indig-
nation of God, and also his venge-
aunce wolde shortly folowe vpon
him. Thou (sayeth he) hauinge
power amonge men (for thou arte a
mortal man also thy selfe) doest what

thou
E 4 thou

*The humilitie of
Martyrs.*

thou wilt. But thinke thou not that
God hath forsaken our generation.
Abide the, & behold the great power
of God, after what manner he wil tor-
ment the and thy leade. O what an
easement was this of martyrdom,
howe great, howe excellent was this
comforte? In his sufferinges not to
thinke vpon his owne torments, but
to tell furthe the punishmentes of
his tormentor: In the .vi. not only
godlines but humilitie also ought to
be commended in that the martyr cha-
lenged no thing to him selfe, neither
did he with proude wordes boast of the
honour of his confession: but did ra-
ther impute vnto his owne synnes,
that he suffered persecutiō of the king,
and as touching vengeance y^e should
folowe, he committed that vnto God.
He taught martyrs to be shamefast,
to hope in God for reuengement, and
to bragge no thing in their sufferin-
ges. Be not vainely deceiued O king
(saierh he) for we suffer here for our
owne sakes, because we haue synned
against our God: But thinke not thou
to escape unpunished, seing y^e hast at-
tempted to fight against God. The wōder
full mother also which was neither
discoz:

discouraged thoroꝝ the weakenes of
 the kinde, nor troubled with the man-
 folde lacke of childeꝝ, behelde gladly
 her sonnes dying: neither did she on-
 ly consider their paines, but also their
 glories, and thoroꝝ the vertue of her
 eies, she offered vnto God, as great
 martyrdom, as did her sonnes in the
 sufferinges & tormētes of their mem-
 bres. After the six war tormented and
 slayne, ther remainned yet one of the
 brethren, vnto whome the king pro-
 mised riches, Lordshipe, and many
 thinges: that at the last by ouercom-
 ming of one, his scarce crueltye might
 be comforted: & he desired that y^e mother
 together wth him, wolde be a meane to
 ouerthrowe her sone. She intreated
 her sonne: But after suche sorte as be-
 came a mother of martyrs, as it beca-
 me one myndeful of y^e lawe, & of God:
 As it became one y^e loued her sonnes,
 not wantonly but strongly. She in-
 treated him in dede, but that was to
 confesse God: She intreated him that
 he being a brother, shoulde not be se-
 parate from his brethren in the fel-
 lowshipe of praise and glory: Than
 reckoning her selfe to be a mother of
 seuen sonnes, yf it might be her for-

*The exāple
 of a goodly
 mother.*

tune to bring farthe leuen to God,
and not to the world. She therfore ar
ming and strengthning him, & bea
ring thā againe her sonne w a moze
happy birthe, saied vnto him: O my
sonne haue pitye vpon me that bare
the. ix. monethes in my wombe, and
gaue the sucke thre yeres, and noz
shed & brought the vp vnto this age:
I beseeche the my sonne loke vpo hea
ren and earthe, & whan thou hast con
sidered all thinges that are in them,
vnderstande that God made them
and mans generation of nothing.
Therfore my sone feare not this hāg
man, but suffer deathe stedfastly, like
as thy brethren haue done: that I
maye receiue the againe in the same
mercy with thy brethren.

Great is the praise of this mother
in exhorting to godlynes, but greater
was her praise in the feare of God, &
in the truthe of faithe, bicause she war
ranted neither her selfe, noz her sone
any parte in the honour of the. vi.
martyrs: neither did she beleaue that
the praier of the brethren, should pro
fite to the saluacion of him that de
nied. She rather perswaded him
to

to be partaker with them in suffering, that in the daye of iudgement he myght be founde among his brethren. After these thinges the mother dyed also together with her children.

For this was nowe most cumbely for her, to be ioyned vnto them in the fellowship of glory, whom she had borne and fashioned to martirdome, and y her selfe myght also folowe them, who she had beforehande sent vnto God.

And that no man should by any deceit full occasion offered him, either to recante, or any other waye embrace the wicked gyft or rewarde of deceyvers:

Let vs also speake of Eleazarus, who hauyng libertie geuen him by the kinges seruantes, to take surhe fleshe as was lawfull for him to eate, should but sayne himselfe to eate of the sacrifices & vnlawfull meates that were brought in, and so deceiue the king. He wolde in no wyse consent to this decepte, sayeng: that it became neither his age, nor his noble stocke, to sayne himselfe to do that, wherin many myght be offended and brought into error: Whynking that Eleazarus being nynty yeres olde, had forsaken and betrayed the lawe of God, and were gone to the

Eleazarus
2. Mac. 6.

ma=

what they
gaine that
denye
God.

maners of straungers: Neither dyd
he thinke it any worthy matter by of-
fendynge God, and runnyng into the
daunger of eternall punishment, to
gaine the short momentes of this lyfe.
And he beyng ther long tozmented, &
nowe at the point of death, sighed and
sayd as he dyed amōg stripes and toz-
mentes: O Lorde which hast the holy
knowlege, thou knowest openly, that
wherē as I myght be deliuered from
deathe, I suffer these soze paynes of
my body: but in my mynde I am wel
content to suffer them, because I fear
thee. Certeinly his sayth was sincere,
& true, & his godlynes perfect & pure
ynoughe: which consydered not the
kyng Antioch⁹ but God that is Iuge:
and knewe ryght well that it shoulde
nothyng profite him to saluacion, yf
he shoulde mocke and deceyue man, se-
pyng y God (which is the iuge of our
conscience, & ought only to be feared)
cā not be mocked nor deceyued by any
meanes. yf therfore we do lyue as
godly mē, and suche as be dedicate vn
to God, yf we do walke in the selfe sa-
me auncient, and holy fote steppes of
the iuste: Let vs go thorow the same
ensamples of paynes & sufferinges,
tho-

chose the same martirdomes and
passions: And let vs reken the glozve
of our tyme in this point more excel-
lent, that wher as the olde ensamples
of martirs are numbred: Now after
the plenteouse abundaunce of godli-
nes and faithe, the chzistian martyrs
can not be numbred. As Iohan wit-
nesseth in the reuelacion, saieng: *Apo. 7.* Af-
ter this I behelde a great multytude
which no man could number, of al na-
cyons & kyngedoms, people and tonges
standing befoze the seate, and befoze
the lambe, and they war clothed with
long white garmentes, and they had
palmes in their handes, and cried w
a loude voise saieng: Health vnto our
God sitting vpon the seate, and vnto
the lambe: And one of thelders answe-
red, saieng vnto me: what are these
which are arrayed in long white gar-
mentes, and whence came they? and
I saied vnto him: Lord thou wotest.
And he saied vnto me: These are they
which came out of great trybulacion,
& they haue washed their garmentes,
and made them white in the blodde of
the lambe: Therfore are they in the
plence of the seate of God, & serue him
daye & night in his temple. But if it be
shewed

shewed & proued that the people of
christia martyrs are so many, no mā
shoulde thinke it an hard thing, to be a
martyr. seing he may perceiue, & mul-
titude of martyrs cā not be numbred.

The. xij. chaptre.

V What hope & rewarde ab-
deth for the iuste and mar-
tyrs after the sight and
passions of this life, the ho-
ly gost hath shewed and
tolde aforhand by Salomō saing: And
thoughe they suffer tormentes before
men, yet is their hope full of Immoz-
talite. And although they be punished
in selwe thinges, yet in many thinges
shal they be well rewarded. For God
hath proued them and founde them
mete for him selfe. yea as the gold
in the fornaçe he doeth trie them, and
receiuethe them as a burnt offering,
and when the tyme cometh, they shal
be looked vpon. They shal Iudge the na-
tions and haue dominion ouer the
people, and their Lord shal reigne for
euer. In likemanner the same Salomō
doeth describe the vengeance of God
shall take for our cause, and letteth
furthe

Sapi. 3.

foiſthe the penaunce of ſorowe of our
persecutours and enemyes ſaieng:
Then ſhall the righteoule ſtande in
great ſtedfaſtneſſe: againſt ſuche as
haue dealt extremely with them, and
taken awaye their labours. When
they ſee it, they ſhalbe vered with hor-
rible feare, and ſhal wonder at the ha-
ſtines of the ſodayne healthe, groning
for very diſtreſſes of mynde, and ſhal ſay
withyn them ſelues hauyng inwarde
ſorowes, and mournyng for very an-
guiſſe of mynde. Theſe are they who
we ſomtyme had in deriſion, and iel-
ted vpon. We fooles thought their life
very madnes, and their ende to be w-
out honoure. Howe then are they cou-
ted among the chyldre of God, & their
poſicion among the ſaintes: Therfore
we haue erred fro the waye of truthe,
and the lyght of rightfuſnes hath not
ſhyned ouer vs, and the Sunne of vn-
derſtanding roſe not vp vpon vs. We
haue werſed our ſelues in the waye
of wyckednes and deſtruction. Redi-
couſe wayes haue we gone: but ſ waye
of the Lorde we haue not knowne.
What good hath our pryde done vs:
to vs? Or what pſite hath the pompe
of ryches brought vs: all theſe thin-
ges

Sapl. 5.
The late
repentaunce
of them
that be in
hell,

ges are passed awaye like a shadowe.

Psal. 115. In likemaner in. 115. psalme the rewarde of martyrdome is declared, where he saith: precious is þe deathe

Psal. 125. of his saintes in the sight of the Lord. Likewise also in. 125. is expressed bothe our sorrowfull affliction and also our ioyefull rewarde, where he saith: They that sowe in teares, shal reape wth ioye. They went furthe, wandering and so, toying their leades with weping: But they shal com againe with ioye, takig by their lappes. And againe in the 118.

Psal. 118.

psalme, he saith, blessed are those that be vndefiled in the waie, which walke in the lawe of the Lord: Blessed are those that searche out his witnesses, & and seke him with their hole hart. Forthermoze the Lord which is the selfe renegar of our persecution, and the rewarder of our sufferinge, saith in the gospelk happye shall they be which shall suffer persecutyon for rightousnes sake, because the kingdome of heauen is theirs: And againe he saith: blessed shall ye be, when me shall hate you, and shall seporate and throwe you out, and shal curse your name as wicked for the sonne of man sake, be gladde in that date and reioyce, for

Mat. 5.

lo your rewarde is great in heauen.
And agayne: he that loseth his liffe for
me shall saue it. Neither are þe rewar=
des of Goddes promise laid vp only
for suche as be tormented and slayne:
For althoughe the faithful be not sub=
iecte to the very suffering, yet if faith
abide perfect & not overcome, if the
christian (despising and forsaking all
thinges that ar his owne) shall betwe
him self to folow Christ, he also is ho=
nored of Christ among the martyrs
by his owne promise, wher he saith:
ther is no mā that forsaketh house or
fielde, or father and mother, or bʒeth=
ren, or wiffe, or sonnes, for the king=
dome of God, which do not receiue
seuen tymes as muche in this world,
and in the world to come eternal liffe.
In likemane in the reuelacion he
speaketh the same thing sayng: and I Apo. 1. 9.
sawe the sowles of them that wer kil=
led for the name of Iesu & the worde
of God: And whan he had made men=
cyon first of them that war slayne, he
added sayng: & who so etier haue not
worshipped the Image of the best,
neither receiued his marke vpo their
forhedes, or on their handes: Al which
being sen of him at once in one place,

ff

ye

he coppleth together sayeng: And they
liued and reigned with Christ. He say
eth, that they all do lyue and reigne
with Christ: not only they that were
flayne, but all suche also as standing
manfully in the stedfastnesse of their
saythe, and in the feare of God, haue
not worshipped the ymage of y^e beast,
neither haue consented vnto them in
their haynous and cruell proclamati-
ons & lawes. That we shall receyue
more in rewarde of our suffering, thaⁿ
are the paynes and afflictions whiche
we nowe endure, the blessed Apostle
Paule dothe proue (which beynge tho-
rowe goddes fauour taken vp into
the thirde heauen & into paradise, wit-
nesseth that he herde wordes that can
not be vttered, which glorieth, that he
had (thorow secrete saythe) sent Je-
sus Christ: which hauyng certeine
knowlege of the truth, professeth that
whiche he had bothe learned, & seen) say-
eng: The afflictions of this lyfe are not
worthy y^e glozve, which shalbe shewed
vpon vs. Who is it nowe that will
not labour with all his strenght to at-
tayne so great glozve, that he maye be
made the frende of God, and immedi-
atly reioyce with Christ: That after
the se

2. Cor. 12.

Rom. 8.

these woꝛldly toꝛmentes and paynes,
 he may come to the diuine and heaue-
 ly rewardes: yf the souledears of this
 woꝛlde thinke it a glorious matter,
 (after they haue ouercome thennemy)
 to returne into their countrey with tri-
 umphe: howe muche moꝛe noble and
 excellent a thing is it, after we haue
 ouercome the deucl, to returne into pa-
 radise triumphing: And (he beyng
 subdued, which befoꝛe deceyned) to
 beare with vs the tokens of victoꝛye
 into that place, from the which synful
 Adam was cast out: To offer vnto
 God a most acceptable sacrifice, that
 is an vndefiled saythe, the sounde ver-
 tue of the mynde, the bright prayse of
 godlines: To folowe him, whē he shal
 come to take vengeance of his enne-
 mies: To syt on his syde, when he
 shall syt to iuge: To be made an heire
 annexed with Christ: To be made
 equall vnto the Angels: To reioyse
 together with the patriarches, Apost-
 les and prophetes in the possession of
 the heauenly kyngdome: What per-
 secucion can ouercome, what toꝛ-
 mentes can ouerthrowe these cogita-
 tions and thoughtes?

*A descrip-
 tion of the
 glori of
 eternall
 life.*

¶ The

The mynde that is grownded vpon
godly meditations, abideth strong &
stable: And he whose hart is strenght
ned with a certeine and sounde faith
of thinges to come, standeth immo-
ueable against al the terrozs of the de-
uell, and threatninges of the worlde.
The eyes ar shutte vp in the persecu-
tions of the worlde, neuertheles heauē
is opened: Antichrist doeth threaren;
but yet the Lord Christ doeth defende:
deathe is brought in, notwithstanding
immoztalite doeth folowe after: The
worlde is violēly pluckt from him that
is slayne: Neuertheles paradise is ge-
uen to him that is restored. The tem-
porall life is destroyed, but yet the-
ternall is repaired. O how great
is the dignite, how great is the sallery
to departe hence Joyfully, to departe
hence gloryously among afflictions
and tozmentes: In a moment to
close vp the eyes, wherwith men and
the worlde war seen: and immediatly
to open againe the same to beholde
god and Christ: O how swift is this
departure, to be conueied frō the earthe
sodenly, and to be situate and placed
in the celestical & heuēly kingdome:
These thinges ought to be considered
in

in our hartes and myndes, vpon the
se thinges ought we to study & muse
bothe night and daie . yf the daie of
the persecuting of Christ shall finde
suche a sowldear: the vertue which is
redy for the rewarde can not be ouer
come. Or if he shal be preuented & cal-
led hence befoze : the faithe which
was redy vnto martyrdome , shall
not be wout rewarde. Rewarde is
geue (God being iudge) wout
hinderance of tyme. In p
secution the sowldear-
fare, in peace the rō
setere is crowned
(God being iu
ge) Amen.

Thende of the booke of ex
hortacion to martir
dome.

Thargument of the Epistle folowing.

By this Epistle S. Cipriane exhorteth the people that dwelt at Thibaris to fepe and endure in the cōfessiō of Christ with a pure mynde, perfitt fayth, and Godlye deuotion.

Cipriā vnto the people of Thibaris .cc.

I Had decreed, and was fully purposed most dearely beloued brethren (yf the state of thynges, & cōuenient tyme wolde haue giuen liberty) to haue come my selfe vnto you (according as you haue oftē desired) & (beyng present) to haue strengthened the brotherhed with our exhortacion to the vttermost of our power. But forasmuche as thorough diligent & great busynes we are thus withholden & letted, that we haue no liberty to go farre frō hence, & to be long absent from the people, which thorow goddes mercy is committed to our gouernemēt: I haue in the meane tyme sent you these letters in my steede and

*The Image
of a
true
bishoppe.*

rowine. For it is our deuyse (seyng þ
 Lorde dothe vouchesaue often tymes
 to pricke vs forewarde & to admonish
 vs) to extende forth the care of our in-
 struction & warning vnto your cōsci-
 ence also. For ye ought to knowe, & for
 a certieintie to beleue & holde, that the
 day of trouble beginneth to houer ouer
 our heades, & that thende of the world
 & þ tyme of Antichrist draweth neare,
 that we al may stande ready to the bat-
 tle, & that we thinke vpon nothing
 but only of the glory of eternall lyfe,
 & the crowne þ shalbe geuē to thē þ cō-
 fesse the Lorde. Neither let vs thinke,
 that þ thinges cōming are suche as ar
 alredy passed. A more daūgerus & cru-
 eller sight houereth now ouer vs, vnto
 þ which Christ his souldiers ought
 to prepare theselues wth an vncorrupt-
 ed faith, & strong vertue: Cōsidering þ
 they do therefore daily drinke þ cup of
 the blodde of Christ, þ they maye also
 shedde their blodde for Christ his sake.
 For this is to desire to be fōūde wth
 Christ, to folowe þ which Christ bothe
 taught and dyd, according to the say-
 eng of Iohn thapostle: he that sayeth þ
 he abydeth in Christe, ought also to
 walke after þ same maner þ he walked

1. Ioan. 2.

the
 laye peo-
 ple drinke
 the cuppe
 of Chris-
 tes bloode
 in Cipria-
 nes tyme
 dayly.

1 Ioan. 2.

Rom. 8.

In like maner exhorteth & teacheth þ
blessed apostle Paul saing, we ar the
sones of God: but if we be sones, than
are we also heires, & heires I meane
of God, and heires annered w Christ:
yf we suffer together w him, that we
may be also glozified together w him.
Al these thinges ought to be cōsidered
of vs at this presēt, that no mā should
desire any thing of the worlde, which
is now in dyeng: but might folowe
Christ, which bothe liueth him selfe e-
uerlastingly, & also maketh alius his
seruautes that abide in the faith
of his name. For þ tyme is come most
dearely beloued brethren, which our
Lord long sines warned vs of, & tolde
vs afozehand that it wold com saing:
The howze shall com, that whosoener
shall kill you, will thinke þ he doeth
God seruice. But these thiges wil they
do, bicause they haue not knowen the
father neither yet me. These thinges
haue I tolde you, that whan þ howze
of them is come, ye might remember þ
I tolde you. Let no mā therfoze mar-
uel, that we are excreadingly troubled w
cōtinual psecutiōs, & oftē tymes bered
w paineful troubles, seing that þ Lord
tolde afoze hāde, þ these should happen
in

Ioan. 16.

in þ last daies & wth þ doctrine & exhorta-
 tion of his worde instructed & prepa-
 red our sight & warrefare. Peter also
 his apostle taught, that persecutions
 do therfore happen, that we maye be
 tried, and that we tho:clve deathe and
 sufferinges myght also be ioyned and
 knitte to the loue of God, after then-
 sample of the iuste men that went be-
 fore vs: For in his epistle he wyrteth
 thus, sayeng: Dearly beloued won-
 der not at this heate that is happened
 vnto you: which is come among you
 to trie you. Neither fall ye awaye as
 thoughe a newe thing had chaunced
 vnto you: but as ofte as ye are parta-
 kers of Chyistes passions reioyce in al
 thinges, that when his glorie appea-
 reth, ye may also be mery and gladde.
 yf ye be rayled vpon for the name of
 Chyist, happie are ye: for the name of
 the maiestye and power of God dothe
 reste in you. Which verely is blasphe-
 med of them, but is glorified of you.
 Whapostles haue also taught vs surhe
 thinges, as they theselues did learne
 of the Lordes preceptes and heauenly
 commaundementes, the Lorde hym
 selfe strenghning vs and sayeng:
 Ther is no mā (sayeth he) that leaneþ
 house, o: selds, other father and mo-

1. Pet. 4.

Luce. 18.

Math. 19

Mat. 5.

ther other betherne, or suffers, other
wife or children for the kingdome of
goddess sake, which shall not receiue
seuen tymes as muche in this world,
and in the world to cum life euerlas-
ting. And againe, blessed shal ye be
(saith he) when men shal hate you, and
shal excommunicate and banishe you,
and shall curse your name as wicked
for the sonne of mans sake : reioyce
and be gladd in that daie, for your re-
warde is great in heauen. The Lorde
wold haue vs to be mery and ioyeful
in persecutions: for in the tyme of
persecution the crownes of faith are
distributed and given: than are Gods
souldears tried. Than do heauens
open vnto the martyrs. For we haue
not after suche maner professed soul-
deafare, that we should thinke vpon
peace only, and should refuse and for-
sake the fight : forasmuche as the
Lord, the mastre of humilite, patience
and sufferaunce hath himselfe wal-
ked in the selfe same souldeafare, &
he might first do that thing himselfe,
which he taught to be obserued of o-
thers, and might himselfe first suffer
for vs that, which he exhorted vs to
suffer. Set allwaies befoze your eyes
deare

dearely beloued, that he (which alone
hathe receiued al iugement of the fa-
ther, & which shal com to iuge all mē)
hathe euennow aforehand pronoun-
ced the sentence of his Iugement and
knowlage to come, shewing aforehād
& witnessling, ꝑ he will confesse thē be-
foze his father, that cōfesse him, & will
denye thē ꝑ denye him. If we might
auoide & escape death, we might iuste-
ly feare to die: but seing that of neces-
site ꝑ mortall must die, let vs embrace
tho occasion which God by his promise
hathe bouchesaured to offer vs: And
let vs so ende our life that we maye
receiue the rewarde of immortalite:
Neither let vs be afraide to be slaine,
seing yt vs manifest that we are then
crowned, when we are slaine and kil-
led. Neither let any mā most dearely
beloued brethren be troubled, when
he shall se our people driven awaie &
scattered thorow the feare of persecu-
tyon and shall not see the brotherhede
gathered together, nor heare the bi-
shoppes preache and declare the scrip-
tures. We vnto whom it is not lawfull
to kill, but must of necessite be killed,
can not than be al gathered together.

Where

Math. 10

*No man
can escape
death.*

*Flight for
feare of
persecutio*

*S. Cipria-
ne vsyb,
this worde
brother
heade*

*A com-
fort for
suche as
are proued
by pined or
murdered
in prisons*

Whersoener any of the bꝛethzen shall
in those dayes be for a season separte
from the flocke in body and not in spi-
rite thorow the necessitie of the tyme,
let him not be troubled thorow the
terriblenesse of that thing: neither let
him be afraid, when he departeth to
hyde himselfe in the wilsome wilder-
nes: For he is not alone, which harhe
Christ to his companion in being: He
is not alone, which keepng the temple
of God, is not without God, wherso-
euer he shall happen to be. And yf the
these and murtherer shall destroye the,
as thou arte slepyng into the wilder-
nes and mountaynes, yf the wilde
best shall assaile the, yf hunger, thirst,
or colde shall pinche the, or yf the tem-
pest or storme shall drowne the, when
thou doest by see hastily flee awaye,
Christ abydeth and loketh for his soul
dear whersoener he syghteth: And he
geueth vnto him (that dyeth for the ho-
nour of his name in the tyme of per-
secucion) that rewarde, which he hath
promised to gyue in the resurrection.
Neither is the gloꝝy of martirdome
any whit the lesse, though a man dye
not openly among many, when Christ
his cause was thoccasion of his death.

For

For he is a sufficient witnesse of his
martirdome, that tryeth martirs and
crowneth them. Let vs most dearely *Abel,*
beloued bzerhzen folowe the ryghtful
Abel, which beganne and consecrated
martirdomes, when he was the first
that was slayne for ryghtfulnes sake.
Let vs folowe Abraham the frende of *Abraham*
God, which delaied not to offer by his
sonne in sacrifice with his owne han-
des, when thowowe a deuoute sayth he
obeyed God. Let vs folowe the thre
childzen Ananias, Azarias, and Mis-
hel, which being nether feared thowow
their tender age, nor discoraged the-
row captiuitie (whē Iury & Ierusalem
were overcome & take) overcame by
the power of saythe the kyng in his
owne kingdome. Which beyng com-
maunded to worshop the ymage that
Nabuchodonosor hade made, over-
came bothe the kynges threathninges
and the flampng fyre, Crieng out and
testefieng their faith w these wordes:
Dani. 3.
We haue no nede o king Nabucho-
donosor to make the any aunswer tou-
ching this mater. For ther is a God
whome we serue able to delyuer vs
from the fornaice of the burnyng fire,
and he shall delyuer vs o king from
thy

thy handes: but if he do not, let it be
known vnto the, & we will not serue
thy goddes, neither wil we worshippinge
the golden ymage, which thou hast set
vp. They beleaued that thozolue faith
they might escape, neuertheles they
added (but if he do not) that the king
might be certefied, that they war also
able to die for Goddes sake, whome
they worshipped. For this is & power
of faith and vertue, to beleauue and
knowe, that God is able to deliuer frō
present deathe: & yet neither to feare
nor giue place to deathe, that faith
maie be tried the better. Out of theyr
mouth brake furth the vndefiled & in
vincible strenght of the holy goost, &
the wordes which & Lord spake in his
gospel, might appeare to be true: whā
they shall laie hādes on you (saith he)
be not carefull what ye shall speake.
For it shall be geue you in that houre,
Math. 10 what ye shall speake. For it is not you
which do speake, but the spirite of the
father that speaketh in you. He hath
promised, & yt shall be geue & offerd vs
of God in that houre, what we maye
speake: And & it is not we & thā speake,
but & spirite of & father: which (for as
muche as he neither departeth, nor is
separa

separated from them & confesse) doeth
 bothe speake, & ys crowned in vs. In
 likemaner Daniel whan he was com-
 pelled to worſhip & Idol Bel (whome
 bothe the king & people did than wor-
 ſhippe) in & defence of the honour of
 his God, he brake out with the full li-
 berte of faith, ſayēg: I worſhippeno
 thing but only & Lozd my God, which
 hathe made heauē and earthe. What
 ſhould I ſpeake of the bitter tozmētes
 of the blessed martyrs in the Macha-
 beis, & of & manifolde paines of & by.
 brethren, & of & mother that did bothe
 comforte her chylde in & tozmētes, &
 died alſo hereſelf with them: Are not
 ther doctrines of great vertue & faith
 witneſſed: And do they not exhor-
 te vs alſo thoroꝝwe their paſſions vnto &
 triumphe of martirdome: What ſhal
 I ſpeake of the prophetes, whome the
 ſpīrite hathe incōraged vnto & afoze-
 knowlage of thinges to come: What
 ſhall I ſaie of chapostles, whome the
 Lozd hathe choſen: Haue not & inſte,
 (whā they are ſaine for rightfuſnes
 ſake) taught vs alſo to dye: The birthe
 of Chriſt beganne ſtraitewaies with
 the martyrdome of infantēs and ba-
 bes: that ſo many as war two yeares
 olde

Dani. 14.

The machabees.

The prophetes

Thapostles.

what the ought to learn as the death of good men.

Mat. 2.

Or, it
might ap-
pear.

we haue
no excuse,

2041.15,

olde and vnder, were slayne for his na-
me sake. The age that was not yet a-
ble for the bataile, was neuertheles
mete to receiue the crowne: & that they
might appear to be innocētes, which
are slayne for Christ, the innocent in-
fancye & childhode was killed for his
name sake. It is nowe declared that
no man is free from the daunger of
persecuciō, seyng that suche lytle ones
haue suffered martirdome. What rea-
sonable cause can any christian man
haue, that wil not (beyng a seruaunt)
suffer, seyng the Lorde himselfe hathe
first suffered: And that we wyl not suf-
fer for our owne synnes, when he (ha-
uynge no synne of his owne) hath suf-
fered for vs: The sonne of God hathe
suffered, to make vs goddes sonnes:
And wyl not the sonne of man suffer.
that he maie contynue hys sonne of God:
yf we be hated of the worlde, the ha-
tered of the worlde christ suffered first.
yf we suffer reuiling wordes in this
worlde, if we be delyuē to flee, yf we
indure tormētes, the maker & Lorde
of the worlde haue tasted of more gre-
uous paines: who also warneth vs
saying: yf the worlde (saith he) hate
you, remember that yt hated me first.

yf you

pf you war of the worlde, the worlde
wolde loue that which war his owne. *Ioan. 15.*
But bicause ye are not of the worlde,
but I haue chosen you out of þ world,
therfore doeth the world hate you.
Remēber the worde which I haue spo
ken vnto you: ther is no seruaūt grea
ter thā his Lorde. pf they haue persecu
ted me, they shall also persecute you.
The Lord and our God hathe perfor
med and done whatsoeuer he taught:
and can the disciple and scollar be ex
cused that learneth, & yet doeth not ac
cordingly? Let none of you dearely be
loued b:ethren be so feared with the
seare of persecutyon to come, oꝝ with
the comming of Antichrist that houe
reth ouer our heades, that he should
not be founde armed at all pointes w
theroꝝtacions of the gospel, and with
the heauenly cōmaundemēts & war
nings. Antichrist is come, but Christ
wil also sodēly come bpō him. The en
emy murdereth and is very crnell,
but the Lord doeth by and by solotes
ta reuenge our afflictions & wōūdes.
The enemy is agry & threatheth, but
ther is one that can deliuer vs out of
his handes. He ought to be feared,
whose pre & vegaunce no mā cā escape,
S accoꝝ

Mat. 10.

Ioan. 12.

Apo. 14.

accoꝝding as he him selfe warneth &
sayeth : feare ye not them that kill
the body, but the soule they can not
kill. But feare him rather, that is able
to destroie bothe soule and body in to
hell. And againe he saith: he that lo-
ueth his life, shal lose it, & he that ha-
teth his life in this worlde, shal keape
yt vnto eternall life. And in the reue-
lacion he instructeth and warneth vs
saing: yf any man worshipec the best
and his image, and taketh his marke
in his forehead and in his hād, he shall
also drinke of the wine of the wꝛathe
of God, mingeled in the cuppe of his
wꝛathe: and he shal be punnished with
fire and byrmstone in the pꝛesence of
the holy angels, and in the pꝛesence of
the lambe: And the smoke of their ioy-
nētes goeth by world withoute ende:
Neither shall any of them that wor-
shipec the best, and his image, haue
any rest either daie or night. Wnto a
temporal and worldly wrassling and
ficht, men ar bothe exercised and pꝛe-
pared, and they counte it great glory
& honour, yf it maie be their chaūce
to be crowned in the pꝛesence of the
people, & in the pꝛesence of thempꝛeroꝝ.
Beholde the highe and noble ficht,
which

which ys beutified with an heaenly
crowne, wher as god maye loke vpon
vs fighting: and that he casting his
eyes vpo the whome he hathe vouchie
sauced to make his childre, maye haue
a plesaunt beholding and spectacle of
of our battaile. Whan we warre and
fight with the armor of faith, God lo
keth vpon vs, his angels do beholde
vs, & Ch:ist doeth approue vs. What
woorthye glory is it, howe great felici-
te and happines, to fight ther whear-
as God is the defedar, and to be crow-
ned ther whearas Ch:ist is iuge: Let
vs arme our selues most dearly bele-
ued bzethren with all our strenght, &
let vs be prepared and made redy to
battaile with an vncorrupted mynde,
with a perfecte faith, and with de-
uoute vertue. Let the armyes of God
marche on and go forewarde vnto
bataille, that is pitched against them.
Let the perfecte man be armed, that
the perfecte lose not his late constacy.
Let the fallen be also armed, that the
fallē maye receiue againe that which
he had lost. Let honour prouoke the
perfecte, let sorowe prouoke the fallen
vnto the fight and battaile. The bles-
sed Apostle doeth arme and prepare

Eph. 6.

*The ar-
mor and
weapons
of Christi-
ans.*

vs to the sight saleng: we wraſſle not
againſt fleſhe and blodde, but againſt
powres, & againſt the rulers of this
darkenes of this worlde, againſt ſpi-
ritual wickednes in heauenly thinges.
But you on therfore all the armor of
God, & ye may be able to reſiſte in the
moſt wicked daye, that whan ye haue
performed al thinges, ye may ſtande,
hauing your loynes girded with the
truth, & clothed with the breſt plate
of rightfuſnes, and ſhodde, that ye
maye be redy to the goſpel of peace: ta-
king bp the ſhilde of faith, wherby
ye maye quenche all the ſtry darteres
of the deuſel, and take the helmet of
healthe, and the ſworde of the ſpिरित,
which is the worde of God. Let vs put
on theſe armowres, let vs fortifie our
ſelues with theſe ſpiritual and heauē-
ly defences, that we maye be able in
the moſt wicked daie to reſiſte, and
beate backe the deuſels threarnings.
Let vs put on the breſt plate of right-
fuſnes, that our breſt maye be defen-
ded and ſaued againſt the darteres of
hennemye. Let vs be ſhodde thorow
the doctrine of the Goſpell, and haue
our fete armed, that when we ſhal be-
ginne to treade and thruſt downe the
ſerpent

serpent, he maye not be able to byte &
 ouerthrowe vs. Let vs manfully bear
 the shylde of faythe, by whose defence,
 what soeuer the ennemye throweth a-
 gainst vs may be quenched. Let vs al-
 so take the helmet of saluacion to co-
 uer our heades, that our eares may be
 defended, that they maye not heare
 nor geue hede vnto cruell proclama-
 tions and lawes. Let our eyes be so-
 tified, that they beholde not the dete-
 stable and abhominable ymages. Let
 our forehed be sensed, that the marke
 of God may be kept safe. Let h^e mouth
 be armed, that the myghtye conque-
 ring tonge may acknowledge and con-
 fesse her Lord Christ. Let vs also arme
 the ryght hande wth a spiritual sworde,
 that it maye manfully contemne and
 despise the vncleane and wicked sacri-
 fices, that that which hath receyued
 the Lordes body, being mindful of the
 thanks geuing, maye in the same em-
 brace her Lord, which shal after of the
 same her Lord receyue the rewarde
 of an heauenly crowne. O howe excel-
 lent and great a daye is that, that is
 comming moste dearly beloued bre-
 thren, when the Lord shal beginne to
 numbre his people, and by his diuine

How euen
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knowlege to examine the woꝝkes of
euery one, to sende the gylty into hell,
and to condēne our persecutours vn-
to a perpetuall burning in the payne-
full flame: but vnto vs to reder the re-
warde of faythe and godlynes. What
maner of glorie shal that be, and how
great gladnes, to be admitted to see
goddess honour, y thou maist receaue
with Chꝛist the Loꝝd thy God the ioye
of euerlasting healthe and lyght: To
salute Abraham, Isaac, and Iacob, all
the Patriarkes and Prophetes, the A-
postles, & Martyrs: To reioyce in the
delectaciō of the gyft of immortallitie,
with the iuste men and frēdes of God
in the kingdome of heauē: To receiue
that ther, which neither eye hath seen
neither eare hath herde, noꝝ hath en-
tered into the harte of man: For tha-
postle teacheth that we shall receyue
greater rewarde, then either our woꝝ-
kes oꝝ afflictions here can deserue, say
eng: The afflictions of this lyfe are not
woꝝthy of the gloꝝy, which shalbe shew-
ed vpon vs. When the shewyng of
this gloꝝy shal come, when the chari-
tie of God shal thynce ouer vs, thā shal
we be happy & mery, being in honour
thozow the goodnes of the Loꝝde. But
alas

1, Cor. 2.

Rom. 8.

alas holwe giltpe and myserable shall
they continue, which haue forsaken
God, & beyng rebelles against hym,
haue done the will of the denel, so that
they must nedes be tormented toge- *Beware ye*
ther with him in vnquēcheable fire: *shrinkers*
Let these thinges brethzen cleaue to &
sticke fast in your hertes. Let this be
the furniture and preparation of our
armore, let this be our dayly & night-
ly meditation, to haue before our eyes
and alwaies to remember the punish-
mentes of the wicked and the rewar-
des & woakes of the iuste: what payne
the Lorde threaten to them that denye
him, and contrary wyse what glozy he
promiseth to them that cōfesse him. yf
the dayes of persecution shall come vp
on you, while ye thinke & muse vpon
these thynges, Christes souldcar be-
yng furnished and instructed with his
precepies & admonitions feareth not
the battaile, but is ready to receyue
the crowne. I wishe of God

most dearly beloued bre-
thzen your perpetual
safetie, and that ye
may fare well
allwaie.

A M E N.

1, Cor. 2.

Rom. 8.

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alas howe guiltie and myserable shall
they continue, which haue forsaken
God, & beyng rebelles against hym,
haue done the will of the deuyl, so that
they must nedes be tormented toge-
ther with him in vnquenchable fire:
Let these thynges brethren cleaue to &
sticke fast in your hertes. Let this be
the furniture and preparation of our
armore, let this be our dayly & night-
ly meditacion, to haue before our eyes
and alwayes to remember the punish-
mentes of the wicked and the rewar-
des & woorkes of the iuste: what payne
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him, and contrary wyse what glozy he
promiseth to them that cōfesse him. yf
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A M E N.

*Beware ye
shrinkers.*